VASUBANDHU'S CONSCIOUSNESS TRILOGY:

A YOGĀCĀRA BUDDHIST PROCESS IDEALISM

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Dedicated to

My Most Glorious Advisor,

Bina Gupta

and

My Favorite Thoughtful Fellow,

David Moxley

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ABSTRACT

This work is a philosophical investigation into Vasubandhu's consciousness trilogy, comprised by the *Trisvabhāva-Nirdeśa* ("Instruction on the Threefold Own-State-of-Being,") and the *Vijñaptimātra-Kārikas* ("Verses on Consciousness-Occasion,") divided into the *Viṃśika-Kārikas* ("Twenty Verses") and the *Triṃśika-Kārikas* ("Thirty Verses.") Although early Indian Yogācāra Buddhism was once non-controversially described as a form of absolute ontological idealism, challengers have urged predominately psycho-epistemological readings of Yogācārin works. However, neither an exclusively metaphysical or exclusively epistemological reading is warranted; the more interesting and difficult case is that these themes are necessarily interwoven throughout the early Yogācāra canon, including the consciousness trilogy. While Vasubandhu's position in the trilogy is indeed idealist and monist, this does not entail a rejection of objectivity. Functions are substituted for substances in ontological discussions. The *ālayavijñāna* ("storehouse-consciousness") concept is developed so that it can serve the explanatory function of material cause. In this way much apparent logical tension is diffused, and a more complete picture of Vasubandhu's Yogācāra emerges.

CHAPTER 1
VASUBANDHU'S YOGĀCĀRA IN CONTEXT

The Yogācāra ("Method of Cultivating the Mind") school of Mahāyāna Buddhism is also known as the Vijñānavāda ("Consciousness-Teaching") or, perhaps infamously, as the Cittamātra or Vijñānamātra (conventionally meaning, "Mind Only" or "Merely Mind") school. Vasubandhu of Puruṣapura is one of a triad of figures, including also Maitreya and Asaṇga, who developed this Indian Buddhist school during its nascent period. It is around Vasbuandhu's views that the most controversy seems to have developed in contemporary scholarship. Distinguished by its contributions to early Mahāyāna philosophy of mind, the Yogācāra system of thought has traditionally been described as some form of metaphysical idealism.

However, accounts of the refining details of Yogācāra Buddhism have varied widely, especially in recent years. Fernando Tola and Carmen Dragonetti have described Mahāyāna Buddhism in general as embracing idealism as part of its doctrinal rebellion against the realist Hinayāna school.[1] A. K. Chatterjee, defining ontological idealism from the Mahāyāna perspective as the mediation between nihilism and realism, is among those who have supported the position that Yogācāra is an absolutism and an idealism.[2] E. R. Sarachandra favors the view that it is a subjective, indeed Berkeleian, idealism.[3] Thomas Wood, focusing on the inter-subjective aspects of Vasubandhu's system, describes it as a doctrine of collective hallucination.[4] In contrast, Edward Conze has argued that it is neither an absolutist nor a subjective idealism, that in fact its content is intended as a soteriological device but becomes misconstrued as metaphysical statements.[5] Similarly,

David Kalupahana rejects the description of Yogācāra as any form of metaphysical idealism, absolutist or transcendentalist, and urges a psychological interpretation.[6] Taking a much different approach, Thomas Kochumuttom argues for an interpretation of Yogācāra as a kind of realistic pluralism,[7] while Bruce Hall sees it as navigating between the extremes represented by both naïve realism and naïve idealism.[8] Alex Wayman and Richard King have expressed reservations about the relevance of the question of idealism in Yogācāra at all.[9] And thus there is no consensus regarding the Yogācārin intention.

The locus of much of this controversy lies in the work of Vasubandhu, particularly within his *Vijñaptimātra-Kārikas* (verses on the meaning of *vijñapti-mātra*, herein translated as "consciousness-occasion,") divided into the *Viṃśika* ("Twenty Verses" and commentary) and the *Triṃśika* ("Thirty Verses.") This project aims to resolve an aspect of the Yogācāra idealism controversy by suggesting that these two texts not be examined in isolation, but in close connection with Vasubandhu's earlier work, the *Trisvabhāva-Nirdeśa* ("Instruction on the Threefold Own-State-of-Being.") This text, with its roots in Maitreya's *Madhyānta-Vibhāga* and its emphasis on epistemology, not only introduces some of the themes further developed in the *Kārikas*, but provides a more complete context for understanding them.

Vasubandhu's ontology does appear to be a monistic metaphysical idealism, such that reality is one and non-different from mentation. The existence of subjectivity is affirmed. However, this reality is not devoid of some objective aspects, as demonstrated in the model of "cause-and-effect consciousness." It thereby avoids being any variety of purely subjective idealism. It is a central argument of this project that Vasubandhu's

Yogācāra is capable of ascribing apparently contradictory characteristics, such as subjectivity and objectivity, to a single ultimate reality without significant explanatory tension by virtue of rendering these characteristics as *functional*, rather than substantive. The result, in this instance, is that objectivity need not be rejected, as its admission does not also necessarily entail the veracity of a dualist ontology.

If objectivity is not denied, then what of objects, specifically any extra-mental, physical objects really existing in an empirical world? This is a different concern. In the Yogācārin view, object-concepts are complex creations of consciousness. As in all other Buddhist schools, the idea that there are no enduring, permanent selves (subjects) or things (objects) is fundamental, explained in the context of a dynamic universe of processes and momentary existence of which we have difficulty being cognizant while in any ordinary frame of mind. "*Vijñapti-Mātra*" means, in one respect, that the content of our concepts, the objects that we learn to habitually discriminate from the presentation of phenomena, does not cease to be a mental content simply because it circumscribes attributes and qualities of supposed non-mental reality. The affirmation of objectivity does not entail the affirmation of objects.

Does then the affirmation of subjectivity also not entail the affirmation of subjects? From a practical standpoint, this is a significant question. What is the locus of consciousness, of subjectivity and objectivity, of ignorance and enlightenment, if not a conscious subject? How can one mind be distinguished from one another if there are no discriminable loci of mentality? The *ālayavijñāna* or "storehouse consciousness" offers some explanation, serving as a kind of karmic delivery system between moments of

consciousness and thus providing a connection between these moments without admitting to a static subject. The question then becomes whether or not then a dynamic subject of some sort must be admitted, and whether and to what extent perdurance must be ascribed to it.

Research Method

My research method has been to examine not only multiple English translations of these the texts constituting the consciousness trilogy, comparing them line by line, but where possible also multiple transliterations of Vasubandhu's Sanskrit. Five English translations with four Sanskrit transliterations were consulted for the *Trisvabhāva-Nirdeśa;* similarly, five English translations with four Sanskrit transliterations—as well as a transliteration of Vasubandhu's auto-commentary—were consulted for the *Viṃśika.*

Title	Subject	Available Language
Selected works of Vasubandhu[10]		
Abhidharma-kośa	Sarvāstivāda-Vaibhāṣika Hīnayāna Buddhism	Sanskrit, Tibetan, Chinese
Bodhicittotpādana-śāstra	Enlightenment	Chinese
Buddhatā-śāstra[11]	Buddha nature	Chinese
Gāthāsaṃgraha-śāstra	Morality	Tibetan
Karmasiddhipra-karaṇa	Karma	Tibetan, Chinese, French, English
Pañcaskandhaprakaraṇa	Dharma	Tibetan, Chinese
Paramārthasaptatikā	Refutation of Sāṃkhya	---
Śamathavipaśyanā-dvāra-śāstra-kārikā	Meditation	Chinese

Title	Subject	Language
Śatadharmavidyādvāra-śāstra[12]	Dharma	Tibetan, Chinese[13]
Śīlapari-kathā	Moral discipline	Tibetan[14]
Tarka-śāstra	Logic	Chinese[15]
Triṃśikā-kārika	Evolving Consciousness and Vijñapti-Mātra (see Ch. 4)	Sanskrit, Tibetan, Chinese, English
Trisvabhāva-nirdeśa	Threefold Self-Nature and Citta-Mātra (see Ch. 2)	Sanskrit, Tibetan, Chinese, English
Vāvavidhi	Rules of debate	--- [16]
Vādavidhāna	Rules of debate	---
Viṃśatikā-kārika	Vijñapti-Mātra (see. Ch. 3)	Sanskrit, Tibetan, Chinese, English
Vyākhyāyukti	Teaching the sūtras	Tibetan
Selected commentaries by Vasubandhu		
Maitreya's Madhyāntavibhāga	Discrimination between the middle and extremes	Sanskrit, Tibetan, Chinese, English
Maitreya's Dharmadharmatāvibhāgakārika	Dharma and dharmata	Tibetan
Maitreya's/Asaṇga's Mahāyānasaṃgrahabhāṣya	Mahāyāna Buddhism	Chinese, Tibetan
Maitreya's/Asaṇga's Mahāyānasūtrālaṇkāra	Mahāyāna Buddhism	Sanskrit, French, English
Asaṇga's Vajracchedikāprajñāpāramitāśāstra	Perfection of wisdom	Chinese

Table 1- Selected Works and Commentaries of Vasubandhu

Additional English translations taken from Hsüan-tsang's Chinese were also considered. Hsüan-tsang served as the critical figure for transmitting Yogācāra from India to China, and further developing it, during early seventh century CE. Five English translations with four Sanskrit transliterations of the *Triṃśika* were consulted, with some reference to an additional six English translations of Hsüan-tsang's version of the texts.

Text	Transliteration from Sanskrit	English Translation (* = from Hsüan-tsang's Chinese)
Trisvabhāva-Nirdeśa **(TSN)**		Anacker
	Boquist	
	Kochumuttom	Kochumuttom
	Tola and Dragonetti	Tola and Dragonetti
	Wood	Wood
Viṃśika-Kārikas **(VM)**		Anacker
		Cook*
		Hamilton*
	Kochumuttom	Kochumuttom
	Nagao	Nagao
	Tola and Dragonetti	Tola and Dragonetti
	Wood	Wood
Triṃśika-Kārikas **(TM)**		Anacker
		Chan*
		Cook*
	Ganguly	Ganguly
	Kochumuttom	Kochumuttom
		Lusthaus*
	Nagao	Nagao
	Robinson	Robinson
	Wood	Wood

Table 2- Transliterated and Translated Resources Used

Some reference has also been made to Vasubandhu's commentary on Maitreya's *Madhyāntavibhāga,* available in multiple English translations,[17] and Maitreya and Asaṇga's *Mahāyānasūtrālaṇkāra*, available in at least one English translation on which half a dozen scholars have collaborated.[18]

I am not a Sanskrit scholar, but want to gain some understanding of the verses that is not filtered solely through other translators; towards this end, I have made extensive use of an excellent Sanskrit-English database developed by the University of Cologne, which is based upon Monier-Williams' and Capeller's dictionaries, to research as many

of the Sanskrit terms appearing in the texts as possible. While extremely time-intensive, and somewhat hobbled by my lack of experience with Sanskrit grammar, this has proved to be a very satisfying approach. In the body of the chapters, I have selected certain standard ranges of options for translations of terms, ordering them as seems appropriate for the context in which they appear, and then presented the full search results for these terms in notes.

Citations from the online Digital Sanskrit Lexicon are quoted as rendered in the search results retrieved, normally in full. There is one consistent exception made, however, such that wherever possible all transliterated Sanskrit terms have been rendered with standard diacritical marks, rather than the Harvard-Kyoto conventions for ASCII-based environments and database-specific conventions used by the Cologne search engine. In the process of addressing this transcription issue, I developed a Visual Basic subroutine to perform most of the necessary diacritical mark and basic readability substitutions I could glean, in part from the white paper for the Cologne database project. Terms are spelled in the Cologne results may not be the same as those adopted (or cited) in the main text, due to differences in convention between, e.g., Pali-to-English, Sanskrit-to-English, and Chinese-to-English spellings of transliterated terms meaning the same thing (e.g., “dhamma” vs. “dharma.”)[19]

***Yogācāra* in Historical Context**

The exact dates during which the historical Buddha, Siddhārtha Gautama, lived are not consensually agreed upon. However, it appears that most scholars believe that he

lived from the late fifth to the early sixth century BCE, roughly contemporary to the times of Confucius and Socrates, in the region that is now Nepal. The Indian *Prajñāpāramitā* literature was developed in the second century BCE, which is the same time that the Mahāyāna school of Buddhism, the self-ascribed "Greater Vehicle" when compared to traditional Hīnayāna Buddhism's "Lesser Vehicle," came into existence in India.

The Yogācāra school is one of two primary branches of Mahāyāna Buddhism, with the Mādhyamika school, founded by Nāgārjuna and his commentators, serving as its figurative sibling. There appear to be more similarities than differences between Yogācāra and Mādhyamika in their earliest formulations, when shared influences were common and methodological and theoretical differences were less defined. Both schools were adopted and further developed by Chinese and other non-Indian thinkers over succeeding centuries, in an evolution that leads to contemporary Tibetan Buddhism and Zen (Ch'an) Buddhism, respectively.

During its formative years, Yogācāra's key figures were Maitreya (third century CE) and Asaṇga and Vasubandhu (both fourth century CE). The exact relationship between these figures is unclear. Some say that Maitreya is to Asaṇga as Socrates is to Plato, more of a historical influence than an active contributor to what became the Yogācārin philosophy. Others put that relationship in reverse, making Asaṇga the "fictional character." It is sometimes reported that Asaṇga and Vasubandhu were half-brothers, and that the former served as teacher and mentor to the latter upon his conversion to Mahāyāna from a Hīnayāna sect. To complicate matters further, there is a

line of historical interpretation which asserts that there were *two* individuals named Vasubandhu, both of whom wrote from the Mahāyāna perspective and lived at roughly the same time.

E. Frauwallner may have spearheaded the "two Vasubandhus" movement with his 1951 paper, "On the date of the Buddhist Master of the Law Vasubandhu."[20] Therein, he presented the argument that there was "Vasubandhu the Old" (320-380 BCE) and "Vasubandhu the Young" (400-480 BCE). The former is said to be brother to Asaṇga, who was first a member of the Hīnayānist Sarvāstivāda-Vaibhāṣika Buddhist sect before converting to Mahāyana Buddhism under his brother's influence. The origins of the latter alleged figure are shrouded in mystery; this Vasubandhu is also said to have been a member of the Sarvāstivāda sect, but followed the Sautrānika doctrines before his conversion. The Younger is said to be author of the *Abhidharmakośa* and the *Paramārthasaptatikā* (a refutation of the Sāṃkhya school). In contrast, Tola and Dragonetti recount the traditional view in which Asaṇga's brother is the sole Vasubandhu, who authored the *Abhidharmakośa* while a young member of the Sarvāstivāda-Vaibhāṣikas, in addition to the Yogācārin works considered in this project.[21] It is this traditional standpoint regarding a single Vasubandhu that I am adopting.

Basic Assumptions of Yogācāra Buddhism

The Yogācārins confirmed and built upon certain basic assumptions common to all Buddhist philosophy, including the veracity and usefulness of the *four noble truths*, the *doctrine of dependent co-origination*, and the *aggregate theory of personhood*.

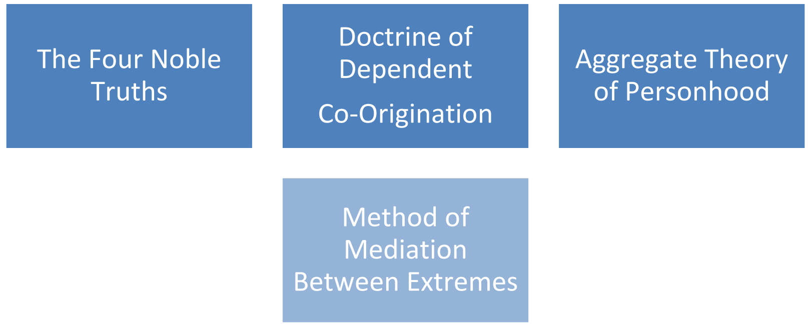


Illustration 1- Assumptions of Yogācāra Buddhism

The Four Noble Truths

The four noble truths amount to this: human experience is often characterized by suffering, dis-ease and dissatisfaction (*duḥkha*). These experiences arise from our own dispositions and desires, as well as our misunderstanding of, and grasping after, what is transitory and not quite as it appears to us (e.g., objects in the phenomenal world) as if it were ultimately permanent and real. However, once we understand this and correct our assumptions, then we are in a position to transform our dispositions and desires, and thus transform our suffering. This is foundational in understanding the core Buddhist disposition and mission as epistemo-soteriological, that is, concerned with "saving" oneself (and in the Mahāyāna tradition, also "saving" others) from perpetuated suffering through the correction of erroneous beliefs that cause suffering in the first place.

Dependent Co-Origination (Causality)

The doctrine of dependent co-origination or co-conditioning, *pratītya-samutpāda,*[22] amounts to an analysis of the causal preconditions (*nidāna*)[23] that lead to

the continual re-creation of the concepts of "self" (*ātman*) and "things" (*dharma*)[24] in "continuous going" (*saṃsāra*).[25] Vasubandhu provides his own account of these preconditions in his commentary on the *Madhyānta-Vibhāga* ("Separation of the Middle from the Extremes,") a text that explicates the Buddha's *method of mediation between extremes* adopted by both Mādhyamika and Yogācāra Buddhism. Vasubandhu's version of *pratītya-samutpāda*, as all others, ultimately grounds the causal chain leading to "birth" in ignorance (*avidya*).[26] Here two different senses of "birth" may be used in this interpretation: one quite literal, and another more figurative, referring to a *physical being* (or the physical aspect of a human being, if you will) and a *psychological being* (or the psychological aspect of a human being), respectively.

Vasubandhu's account of dependent co-origination is basically this: a certain epistemological state fosters the introduction of the causal efficacies of past moments of consciousness into the "ground of the arising" of any current experiential moment. This is caused by consciousness "being led" into circumstances in which this experiential arising is possible. The arising of the ego-sense conditions our sensory impressions, which themselves condition our interaction with and interpretation of the sensory or phenomenal world. Our contact with this world shapes our experience, which causes our willing that there (repeatedly) be a new experiential moment. This in turn shapes our "craving" to embrace our desires or avoid the objects of our aversion (based on our past experience) in the moments of our supposed or assumed future experience. And all of this is the cause of our being "born" into the world, or alternatively: being *oriented towards* the world, over and over again, but always with a sense of "dis-ease" or dissatisfaction

because of our desire (*tṛṣṇā*)[27] to grasp and avoid, and our ignorance as to the true nature of our situation.

Process-Aggregate Theory of Personhood

It is the first portion of this account of dependent co-origination that, so far as Vasubandhu was concerned, requires particular attention and explanation: *how exactly do the causal efficacies of past moments of consciousness condition the ground of arising of the current experiential moment?* It is this question that the Yogācārin theory of the evolving/transcendent consciousness (*vijñāna*[28]*-pāramita*)[29] addresses. Before turning to that theory, however, there is another essential Buddhist doctrine assumed by the Yogācārins to be addressed for proper context. It is the doctrine of *anātman*, which states that there is no self or ego apart from the five aggregates (*skandhas*) or processes that constitute the dynamic, changing, experiential whole of a person.

The first of these is physical form (*rūpa*), which includes under one category the body, sense organs, and "objects of sensation" (e.g., a smell, a sound; this does not necessarily reference the source of the smell or sound outside of the sensor). Mental aggregates are divided into four kinds, all of which first depend on the existence of the physical aggregate (e.g., there can be no perception without a body) and each of which depend, in turn, on that which precedes it. The first and most basic of these mental aggregates is bare sensation (*vedana*), or sensation experienced just as such, apart from any cognitions or judgments about objects of sensation. The next is perception (*saṃjña*), a process explained as being conditioned by the effects of previous perceptions and thus

able to serve as the causal ground of naming and recognition of forms. The third is the sum of those ideas ("mental formations"), dispositions and volitions (*saṃskāras*) that ground *karma*, such as habitual patterns of thought and decision-making. The last is consciousness (*vijñāna*), which arises only as a result of the previous aggregate processes.

Yogācārin *vijñāna-pāramita* theory seeks to explain how previous moments of consciousness influence subsequent moments of consciousness, without contradicting the axiologically essential idea of *karma*, and without recourse to positing an enduring self or "I" that exists apart from phenomenal flux, or any other metaphysical absolutes. I will turn to that theory after addressing one final doctrinal assumption critical for proper context.

Mediation Between Extreme Ontological Views

> Why is total unity and nondistinction of existence and nonexistence asserted? To reject two extremes of reification and repudiation respectively, and to reject value of progress achieved by means of individual vehicle. In fact, when one knows that the nonexistent is nonexistent, one does not engage in reifications. When one knows the existent is existent, one does not engage in repudiations. When one finally knows the nondistinction of the two, existence does not disgust one any longer, and so one does not try to transcend the world by means of the individual vehicle.-- *Mahāyānasūtrālaṇkāra* 9:23[30]

The *Mahāyānasūtrālaṇkāra*, as well as the *Madhyanta-Vibhaga* and other works of Maitreya, were influential upon both Nāgārjuna in the Mādhyamika school and Vasubandhu in the Yogācāra school. Both scholars addressed how best to apply

Maitreya's *method of mediation between extremes* to questions of reality, knowledge, personhood, the operation of *karma*, etc. The doctrine directs the philosopher to avoid both the over- and under-affirmation of the "suchness" or "thatness" (*tathatā*) and "voidness" (*śūnyatā*) of the objects of analysis in such inquiry.

> "Therefore, everything is taught as neither empty nor non-empty, because of its existence, its non-existence, and its existence, and this is the Middle Path."[31]
>
> "And this is the Middle Path: that everything is neither totally empty nor totally non-empty."[32]
>
> "That indeed is the middle path, for, on the one hand, there is the existence of emptiness within the imagination of the unreal, and, on the other, the existence of the imagination of the unreal within the emptiness. It is therefore neither exclusively void nor exclusively non-void."[33]

For example, in his "Refutation of the Theory of Selfhood," Vasubandhu demonstrates the application of this principle to a primary concern, viz., the right understanding of "self." A view in which "self" is taken to be an absolute, perduring thing apart from phenomenal flux, physical processes, and mental processes falls prey to over-affirmation of being where there is only non-being.

> "Oh Ananda, the view that a self exists is the extreme of eternalism, and the view that a self does not exist is the extreme of nihilism."[34]

In other words, it is positing the existence of an absolute where one cannot be said to exist, given the Buddhist explanation of the aggregate-process theory of self and its denial of any such absolute, constant, ultimately real individual ego as normally

conceived. Correlatively, this wrong view of self also falls prey to under-affirmation of non-being. This means failing to see, in a manner of speaking, the "not-ness" of real being in a particular concept, such as the absolute self-concept.

Conversely, a view in which "self" is taken to be nothing at all— not even that which exists only in relation to phenomenal processes, nor even that which is said only to serve as the referent of name and form— is flawed by under-affirmation (*apavada*) of being, and correlatively by over-affirmation (*samāropa*) of non-being. This means that in the first respect, the reality of the ground, process and results of individual experience are denied (or at least, disregarded), leaving no explanation as to how consciousness and existence originate in the first place, and thus contradicting the doctrine of dependent co-origination and rendering useless the four noble truths. In the second respect, this means making "voidness" itself an absolute, which again renders essential Buddhist assumptions without explanation or ground. This is, from the Yogācārins point of view, the central flaw in the Mādhyamika explanation of persons.

Vasubandhu states the Yogācārin position to be one that, in keeping with Maitreya's guidelines and logic, successfully mediates between these extremes, neither denying the reality of the ground of our experience, nor affirming the reality of an absolute which exists independently of this experience. "Therefore our view, that a person, as conventionally conceived, is real in name or concept only, and is in fact a continuum of its aggregates, is the middle way between these extremes."[35]

Convertible Terms for Consciousness

In the first verse of the *Viṃśika*, Vasubandhu states his intention to use the four terms *citta* (*cit*), *manas*, *vijñāna* and *vijñapti* interchangeably, as synonyms.

… cittaṃ mano vijñānaṃ vijñaptiś ceti paryāyāh …	
citta	mind; memory; intelligence; reason; also noticed; aimed at, longed for; visible, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart[36]
manas	mind (it its widest sense, as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will; the internal organ of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul, distinct from ātman[37]
vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; in Buddhism: consciousness (one of the five constituent skandhas)
vijñapti	mind, (representation of) consciousness, concept, perception; also lit. information, announcement, request; imparting, giving[38]
paryāya	synonym, convertible term; revolution; course, repetition, succession, regular occurrence[39]

Table 3- Convertible Terms for Consciousness

This particular text is not discussed until Chapter 3, but the concept at stake is central to understanding the entire consciousness trilogy. Tola and Dragonetti comment that with regard to this that "It is necessary to have always present the synonymous value of the four Sanskrit terms and their indicated translation, taking into account it is the author himself who, before starting his demonstration of the Yogācāra thesis of the sole existence of mind, points out their equivalence and, in the course of the exposition of his

treatise, used them indistinctly."[40] The assumption of this project will be, unless evidence to the contrary is presented, that Vasubandhu follows the method of the *Yogasūtras* in the convertible use of *citta*, *manas*, *vijñāna* and *vijñapti*.[41]

With the mediating principle, the fundamental Buddhist assumptions of dependent co-origination and the aggregate theory of self, and the Yogācārin mission to explain not only how consciousness arises in the first place, but how one moment of consciousness is causally efficacious on successive moments of consciousness all firmly held in view, Vasubandhu's analysis of mind and cognition can be considered in its proper context.

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[1] Tola, Fernando and Dragonetti, Carmen. *Being as Consciousness: Yogācāra Philosophy of Buddhism*. (Motilal Banarsidass, 2004.)
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[6] Kalupahana, David J. *The Principle of Buddhist Psychology*. (New York: State University of New York Press, 1987).
[7] Kochumuttom, Thomas A. *A Buddhist Doctrine of Experience: A New Translation and Interpretation of the Works of Vasubandhu*. (New Delhi: Motilal Banarsidass, 1982).
[8] Hall, Bruce Cameron. "The Meaning of *Vijñapti* in Vasubandhu's Concept of Mind." *Journal of the International Assocation of Buddhist Studies* 9, no. 1 (1986): 7-23.
[9] See for example: Wayman, Alex. "A Defense of Yogācāra Buddhism." *Philosophy East and West* (Oct. 1996).
King, Richard. "Early Yogācāra and Its Relationship With the Mādhyamika School," *Philosophy East and West* 44, no. 4 (October 1994): 659-83.
[10] This list is derived largely from Tola and Dragonetti, *Being as Consciousness,* pp. 58 ff.
[11] Or *Buddhatvaśāstra*, or *Buddhagoraś*, ibid.
[12] Or *Mahāyānaśata dharmapraksaśāstra*, ibid.
[13] Sanskrit "reconstruction" available from Sastri, ibid.

[14] English and Sanskrit "reconstructions" available, ibid.
[15] Sanskrit "retranslation" available from Tucci, ibid.
[16] Extant fragments available quoted in other works, ibid.
[17] In addition to those translations included in compendiums such as Anacker's and Wood's, there are English translations in monograph:

Maitreya. *Madhyanta-Vibhaga: Discourse on Discrimination between Middle and Extremes Ascribed to Boddhisattve Maitreya and Commented by Vasubandhu and Sthiramati*. (Sri Satguru Publications 1992.)

Stcherbatsky, Fyodor Ippolitovich. *Madhyanta – Vibhanga: Discrimination Between the Middle and the Extremes* Part I (Sri Satguru Publications, 1992.)

[18] Jampsal, L., et. al. (translators). *The Universal Vehicle Discourse Literature (Mahāyānasūtrālaṁkāra) by Maitreyanātha/Āryāsaṇ Together with its Commentary (Bhāṣya) by Vasubandhu*. Editor-in-Chief Robert A.F. Thurman. (New York: Columbia University, American Institute of Buddhist Studies, 2004.)
[19] Further information about the database is available at http://www.uni-koeln.de/phil-fak/indologie/tamil/mwreport.html.
[20] Frauwallner, E *On the date of the Buddhist Master of the Law Vasubandhu* (IsMEO, Rome, 1951) in Tola and Dragonetti, note 10, p. 17.
[21] Tola and Dragonetti, p. 55.
[22] **pratītya** n. confirmation, experiment ṚiV. vii, 68, 6; comfort, consolation ib. iv, 5,14 (others mfn. to be acknowledged or recognized); {-samutpāda} m. (Buddh.) the chain of causation Lalit. (twelvefold; cf. ḍharmas. 42). Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 01/21/2007.
[23] **nidāna** n. a band, rope, halter ṚiV. vi, 32, 6 MBh.; a first or primary cause (cf. {ni-bandhana}) ṚiV. x, 114, 2 Br. Kāṭh.; original form or essence ({ena} ind. originally, essentially, properly) Br.; (with Buddh.) a cause of existence (12 in number) MWB. 56; 103; any cause or motive ḍivyÂv.; the cause of a disease and enquiry into it, pathology (= {nidāna-sthāna} q.v.) L.; = {nidāna-sūtra} Cat.; cessation, end L.; purification, correctness L.; claiming the reward of penitential acts L.; {-tattva} n. {-pradīpa} m. N. of wks.; {-vat} ({nidÁna-}) mfn. funded on a cause, essential TBr. Kāṭh.; {-vid} mfn. knowing the causes or symptoms of a disease BhP.; {-saṃgraha} m. N. of a medic. wk.; {-sūtra} n. N. of wk. on metres and Vedic śtomas; {-sthāna}, ii. the subject of the causes of diseases, pathology (one of the 5 departments of medic. science) śuśr.; {-dānÂrthakara} mfn. operating as a cause Bhpr. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 01/21/2007.

nidāna n. band, rope, halter; first cause, original form, essence (ph.), cause, reason e.g. -- Instr. {nidānena} originally, essentially, really. Cologne Digital Sanskrit Lexicon based on Capeller's 1891 *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 01/21/2007.

[24] **dharma** 1 m. (rarely n. g. {ardharcÂdi}; the older form of the ṚiV. is {dhárman} q.v.) that which is established or firm, steadfast decree, statute, ordinance, law; usage, practice,

customary observance or prescribed conduct, duty; right, justice (often as a synonym of punishment); virtue, morality, religion, religious merit, good works ({dhármeṇa} or {-māt} ind. according to right or rule, rightly, justly, according to the nature of anything; cf. below; {mesthita} mfn. holding to the law, doing one's duty) ĀV. &c. &c.; Law or justice personified (as Indra ŚBr. &c.; as Yama MBh.; as born from the right breast of Yama and father of Śama, Kāma and Harsha ib.; as Vishṇu Hariv.; as Prajā-pati and son-in-law of Daksha Hariv. Mn. &c.; as one of the attendants of the Sun L.; as a Bull Mn. viii, 16; as a Dove Kathās. vii, 89, &c.); the law or doctrine of Buddhism (as distinguished from the {sañgha} or monastic order MWB. 70); the ethical precepts of Buddhism (or the principal {dharma} called {sūsra}, as distinguished from the {abhi-dharma} or, further dharma and from the {vinaya} or "discipline, these three constituting the canon of southern Buddhism MWB. 61); the law of northern Buddhism (in 9 canonical scriptures, viś. Prajñā-pāramitā, ṅaṇḍa-vyūha, ḍaśa-bhūmîśvara, śamadhirāja, ḷaṅkâvatāra, śaddharma-puṇḍarika, ṭathagata-guhyaka, ḷalita-vistara, śuvarṇa-prabhāsa,ib. 69); nature, character, peculiar condition or essential quality, property, mark, peculiarity (= {sva-bhāva} L.; cf. {daśa-dh--gata} ṃOṛiE Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 12/08/2006

dharmin mfn. knowing or obeying the law, faithful to duty, virtuous, pious, just ṅaut. MBh. Ri.; endowed with any characteristic mark or peculiar property Hariv. Kāvyâd. (cf. below) śāh.; (ifc.) following the laws or duties of, having the rights or attributes or peculiarities of. having anything as a characteristic mark, subject to any state or condition Mn. MBh. Kāv. Pur. &c.; m. the bearer of any characteristic mark or attribute, object, thing Kap.; N. of the 14th Vyāsa, ḍevībhP.; of a king VP.; (iṇī) f. a kind of perfume L.; N. of a woman (cf. {dhārmiṇeya}). Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 01/01/2007

[25] 1 **saṃsāra** &c. see {saṃ-sṛi} below. 2 **saṃsāra** m. going or wandering through, undergoing transmigration ṃaitrūp.; course, passage, passing through a succession of states, circuit of mundane existence, transmigration, metempsychosis, the world, secular life, worldly illusion ({ā saṃsārat}, "from the beginning of the world") ūp. Mn. MBh. &c. (1119,3); w.r. for {saṃ-cāra} Bhartṛi. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 06/14/2007.

saṃsāra m. wandering, esp. from one existence into another, metempsychosis, transmigration, the cycle of existence; life e.g. Cologne Digital Sanskrit Lexicon based on Capeller's 1891 *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 06/14/2007.

[26] **avidya** a. ignorant, without knowledge. 5 **avidyā** f. want of knowledge, ignorance. Cologne Digital Sanskrit Lexicon based on Capeller's 1891 *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 01/21/2007.

[27] **tṛiśṇā** f. thirst, i, vii, ix ĀV. ŚBr. &c.; desire, avidity (chiefly ifc.) Ri. ṛiagh. BhP. &c.; Avidity as mother of Dambha (Prab. ii, 11/12), daughter of Death (Mṛiityu VP. i, 7, 31;

or Māra Lalit. xxiv, 20), generated by Vedanā and generating ūpâdāna (Buddh.); cf. {ati-}. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 01/21/2007.

tṛiśṇā f. thirst; greediness, strong desire for (---).Cologne Digital Sanskrit Lexicon based on Capeller's 1891 *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 06/20/2007.

[28] 1 **vijñāna** n. (ifc. f. {ā}) the act of distinguishing or discerning, understanding, comprehending, recognizing, intelligence, knowledge ĀV. &c. &c.; skill, proficiency, art ūttamac.; science, doctrine śuśr.; worldly or profane knowledge (opp. to {jñāna}, "knowledge of the true nature of God") Mn. MBh. &c.; the faculty of discernment or of right judgment MBh. Ri. &c.; the organ of knowledge (= {manas}) BhP.; (ifc.) the understanding of (a particular meaning), regarding as Kāś. on PāN. 2-3, 17; 66 &c.; (with Buddhists) consciousness or thought-faculty (one of the 5 constituent elements or śkandhas, also considered as one of the 6 elements or ḍhātus, and as one of the 12 links of the chain of causation) ḍharmas. 22; 42; 58 (cf. MWB. 102; 109); {-kanda} m. N. of a man Cat.; {-kāya} m. N. of a Buddhist wk.; {-kṛitsna} n. one of the 10 mystical exercises called Kṛiitsnas Buddh.; {-kevala} mfn. (with Śaivas) an individual soul to which only {mala} adheres śarvad.; {-kaumudī} f. N. of a female Buddhist Cat.; {-ghaná} m. pure knowledge, nothing but intelligence ŚBr. śarvad.; {-taraṃgiṇī} f. N. of wk.; {-tā} f. knowledge of (loc.) Cāṇ.; {-tārÂvalī} f. N. of wk.; {-tailagarbha} m. ālangium ḍecapetalum L.; {-deśana} m. a Buddha L.; {-naukā} f. N. of sev. wks.; {-pati} m. a lord of intelligence ṭūp.; N. of one who has attained to a partic. degree of emancipation Bādar. śch.; {-pāda} m. N. of Vyāsa L.; {-bhaṭṭāraka} m. {-bhārata} m. {-bhikśu} m. N. of scholars Cat.; {-bhairava}, {-vôddyota-saṃgraha} m. N. of wks.; {-máya} mf({I})n. consisting of knowledge or intelligence, all knowledge, full of intelligence ŚBr. ūp. &c.; {-ya-kośa} m. the sheath consisting of intelligence, the intelligent sheath (of the soul accord. to the Vedânta) or the sheath caused by the understanding being associated with the organs of perception MW.; {-mātṛika} m. "whose mother is knowledge," a Buddha L.; {-yati} m. = {-bhikśu} Cat.; {-yogin} m. = {vijñānêśvara} Col.; {-latikā} f. {-lalita} or {-ta-tantra} n. N. of wks.; {-vat} mfn. endowed with intelligence ūp. Chūp. śch. Kathās.; {-vāda} m. the doctrine (of the Yogâcāras) that only intelligence has reality (not the objects exterior to us) Bādar. śch.; {-vādin} mfn. one who affirms that only intelligence has reality; m. a Yogâcāra śarvad. Buddh.; {-vinodinī-ṭīkā} f. {-vilāsa} m. {-śāstra} n. {-śikśā} f. {saṃjñā-prakaraṇa} n. N. of wks.; {-nÂkala} mfn. = {-na-kevala} above śarvad.; {-nÂcārya} m. N. of a teacher Cat.; {-nÂtman} m. N. of an author ib.; {-nÂntyÂyatana} n. (with Buddhists) N. of a world Buddh.; {-nÂmṛita} n. N. of Comm.; {-nÂśrama} m. = {-nÂtman} Cat.; {-nÂstitva-mātra-vādin} mfn. = {-na-vādin} Bādar. śch.; {-nÂhāra} m. spiritual food as nourishment L.; {-nêśvara} m. N. of an author Cat. ({-tantra} n. {-vārttika}, n. N. of wks.); {-nêśvarīya} n. a wk. of Vijñānêśvara Cat.; {-nai9ka-skandha-vāda} m. = {-na-vāda} above Bādar. śch. 2 **vijjanāman** m. N. of a Vihāra called after Vijjā ib. 3 **vijñānanā** f. (perhaps for {-jānanā} or {-jānatā}) perceiving, understanding L. Cologne Digital Sanskrit Lexicon based on Monier-

Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 06/08/2007.

[29] 1 **pāramita** mfn. gone to the opposite shore; crossed, traversed; transcendent (as spiritual knowledge) W.; ({ā}).f. (for {-ta-tā}?) coming or leading to the oppositive shore, complete attainment, perfection in (comp.); transcendental virtue (there are 6 or 10, viś. {dānta}, {śīla}, {kśānti}, {vīrya}, {dhyāna}, {prajñā}, to which are sometimes added {satya}, {adhiśṭhāna}, {maitra}, {upêkśā}) MWB. 128 (cf. ḍharmas. xvii, xviii). 2 **pāramita** {pāraya} &c. see under 1. {pāra}. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 06/20/2007.

[30] MSL, 9:23 commentary, p. 124.

[31] MV 1 in Anacker, p. 212

[32] Ibid.

[33] (MV 1 Commentary in Kochumuttom, p. 236.)

[34] *Triṃśikā* cited in Deurlinger, James:"Vasubandhu's 'Refutation of the Theory of Selfhood' (*Âtmavâdapratisedha*)."*Journal of Indian Philosophy* 17 (1989), p. 163.

[35] Deurlinger, p. 163.

[36] **citta** mfn. " noticed" see %{a-cítta}; " aimed at,"longed for ChŪp.vii, 5, 3; " appeared," visible ṚV. ix, 65, 12; n. attending, observing (%{tiráś cittÁni}, " so as to remain unnoticed"), vii, 59, 8; thinking, reflecting, imagining, thought ṚV. Vṣ. ŚBr. &c.; intention, aim, wish ṚV. Vṣ. ĀV. ṬBr. &c.; (ṇaigh. iii, 9) the heart, mind Tṣ. i ŚvetŪp. vi, 5 ṂBh. &c. (ifc. f. %{A} Pañcat.); memory W.; intelligence, reason Kapṣ. i, 59 Yogas. i, 37; ii, 54 Vedântas.; (in astrol.) the 9th mansion VarYogay. iv, 1; cf. %{iha-}, %{cala-}, %{pÚrva-}, %{prÁyaś-}, %{laghu-}, %{su-}, %{sthira-}. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 11/30/2006.

[37] **manas** n. mind (in its widest sense as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will ṚV. &c. &c. (in phil. the internal organ or %{antaḥ-karaṇa} of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul īW. 53; in this sense %{manas} is always is always regarded as distinct from %{ātman} and %{puruṣa}, " spirit or soul" and belonging only to the body, like which it is - except in the ṇyāya - considered perishable; as to its position in the various systems see for ṇyāya and Vaiśeshika īW. 63; 67; 76, for ṣāṃkhya and Vedânta ib. 84; 109; 117; in ṚV. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 11/30/2006.

[38] 1 **vijñapti** f. information, report, address (to a superior), request, entreaty of (gen.) Naish. Kathās. Ṛājat. (%{-tiṃ-kṛ}, " to announce anything, scil. to a superior"; with gen., " to address a request to"); imparting, giving L. 2 **vijñapti** f. = %{-jñapti} MW. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/08/2007.

[39] **paryāya** m. going or turning or winding round, revolving, revolution KātyŚr.; course, lapse, expiration of time ṂBh. Hariv. Vet.; regular recurrence, repetition, succession, turn (ibc. or %{eṇa} ind. in turn, successively, alternately; %{caturthe paryāye}, at the fourth time) KātyŚr. ḷāṭy. Ṃn. &c.; a regularly recurring series or formula (esp. in the āti-rātra ceremony) Br. Śrṣ. (%{-tva} n.); = %{-sÛkta} ṣāy.; a convertible term, synonym (%{-tā} f. %{-tva} n.) Pañc. ṣāh. Pāṇ. Sch..; way, manner, method of proceeding (%{anena pary-āyeṇa}, in this manner) ṣaddhP.; probability ṂBh.; (in rhet.) a partic. figure of speech Kpr. ṣāh.; (with Jainas) the regular development of a thing and the end of this development ṣarvad.; opportunity, occasion L.; formation, creation L.; point of contact L.; %{-krama} m. order of succession, regular rotation or turn MW.; %{-cyuta} mfn. one who has lost his turn, superseded, supplanted ib.; %{-pada-mañjarī} f. %{-muktÂvalī} f. %{-ratna-mālā} f. ṇ. of wks.; %{-vacana} n. a convertible term, synonym Vārtt. on Pāṇ. 1-1, 68; %{-vākya} n. similar words Hariv.; %{-vācaka} mfn. expressing a corresponding notion; (with %{śabda}) m. a synonym ṂBh.; %{-vṛtti} f. alternate course or action MW.; %{-śabda} m. a synonym ṭattvas.; %{-śayana} n. alternate sleeping and watching W.; %{-śas} ind. by phrases or sentences ĀśvŚr.; periodically Kāṭh. Ṣuśr.; in succession, by turns ṂBh.; %{-śastra} (!) n. pl. ṇ. of wk.; %{-sÛkta} n. a hymn with regularly recurring phrases or sentences ĀV. ānukr.; %{-sevā} f. service by rotation Kum.: %{-yÂtman} m. the finite nature, finiteness ṣarvad. (605,3); %{-yánna} n. food intended for another Yājñ.; %{-yÂrṇava} m. " ocean of synonyms'. of a lexicon; %{-yôkta} n. (in rhet.) a partic. figure of speech (in which the fact to be intimated is expressed by a turn of speech or periphrasis) ṣāh.; %{-yôkti} f. id. Vām. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[40] Tola and Dragonetti, p. 79.

[41] See for example: Tola and Dragonetti, *The Yogasutras of Patañjali on Concentration of the Mind* (1987 Motilal Banarsidass). Translated into English from Spanish by K.D. Prithipaul.

Christopher Chapple and Yogi Anand Viraj, *The Yoga Sūtras of Patañjali: Analysis of the Sanskrit with Accompanying English Translation* (1990 Sri Satguru Publications, Delhi)

CHAPTER 2
TRISVABHĀVA-NIRDEŚA

I have consulted English translations of Vasubandhu's *Trisvabhāva-Nirdeśa* (TSN) from Fernando Tola and Carmen Dragonetti[42] as well as from Thomas Wood,[43] both of which are based on Sylvan Lèvi's manuscript (= MS1) per Yamaguchi (= MS1-Y, 1972-3). I have also consulted translations from Stefan Anacker[44] and Ake Boquist,[45] whose editions of the text are based on Lèvi's manuscript (= MS1) per Poussin (= MS1-P, 1932-3). I have also considered Thomas Kochumuttom's English translation[46] based on Tucci's manuscript (= MS2) per Mukhopadhyaya.

The structure of the *Trisvabhāva-Nirdeśa* is as follows— verses 1-5 identify the *trisvabhāva* theory in general terms: the content of any perception has theree "own-states-of-being" or aspects: the *paratantra*, or "what appears," the *parakalpita*, "the manner in which it appears," and the *parinispanna*, or "the reality or truth of the appearance." Verses 6-10 describe the structure of the *hetu-phāla-vijñāna* (cause-and-effect consciousness). Verses 11-21 apply the method of mediating between extremes to the *trisvabhāva* theory; this is accomplished by examining the relationships of the three *svabhāva* with respect to existence, duality, and each other. Verses 22-7 set out the epistemological order (*krama)* of the *trisvabhāva*, followed by an explanation of the *trisvabhāva* by analogy to magical illusion in verses 28-30. Verses 31-4 address knowledge, cessation and attainment; verses 35-6 provide arguments supporting the *citta-mātra* theory, including its necessity for "liberation" to make sense. Verses 37-38

conclude the text with affirmations regarding the path to enlightenment through the cessation of wrong views, and the attainment of right views, regarding *ātman* and *dharmas*.

I use the following method throughout the project for interpreting transliterated Sanskrit. Although I have consulted and compared multiple English transliterations of Vasubandhu's Sanskrit per text, I found few discrepancies among them. I have selected for inclusion herein the transliterations of two authors who best exhibit any contrast there is to be found. In the current chapter, this means Tola and Dragonetti and Thomas Kochumuttom. My own rough translation of each verse takes into account both Monier-Williams' and Capeller's Sanskrit dictionaries, searchable through the University of Cologne's database, as well as the translations provided by contemporary scholars of Vasubandhu (e.g., Anacker, Wood, Nagao, et. al.). No single translation I could reasonably render in this project would adequately capture the depth of variation and nuance available to each term. This is part of the reason that I have taken care to show, as succinctly as possible, some of the alternatives of meaning available for the Sanskrit words.

TSN 1-5: The *Trisvabhāva* (*Trayaḥ-Svabhāva*) Stated

Verse 1

> *kalpitaḥ paratantraś ca pariniṣpanna eva ca/*
> *trayaḥ svabhāvā dhīrāṇāṃ gaṃbhīraṃ jñeyam iṣyate//* (td/MS1)[47]
>
> *Kalpitaḥ paratantraś-ca pariniṣpanna eva ca*
> *Trayaḥ svabhāva dhīrāṇām gambhīra-jñeyam-iṣyate*. (k/MS2)[48]

The assumed (invented), the relative (dependent),
and the perfected (fully existing), thus,
and threefold own-condition (own-being):
this is devout, profound, to be known by the wise.

kalpitaḥ paratantraś ca parinișpanna eva ca…	
kalpita	fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred[49]
paratantra	*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost[50] + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine[51] = (other-, inter-) dependent or relative
ca	and, also; even, just; but, yet; if[52]
parinișpanna	*pari*: round, about; fully, abundantly; or against, opposite to or towards, in the direction of; or successively, severally[53] + *nișpanna*, come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded[54] = developed, perfect, real, existing
evam	thus, in this way
… trayaḥ svabhāvā dhīrāṇāṃ gaṃbhīraṃ jñeyam ișyate	
traya	triple; threefold, consisting of three[55]
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)[56]
dhīraṇa	devout, pious[57]
gaṃbhīra	having depth; profound, serious, secret; dense, impervious[58]
jñeya	to be known; to be learned, understood, perceived, investigated[59]
ișyate	seek; cause to move quickly; impel, animate, promote; deliver, announce;[60] *ișyate:* "by the wise"[61]

Table 4- TSN 1

Vasubandhu begins with the assertion that there are three *svabhāva*, or three "own," natural, or inherent states of being, natures, conditions, or dispositions that need to be understood by the devout, namely: the *kalpita*, the *paratantra*, and the (*pari-) niṣpanna*.[62]

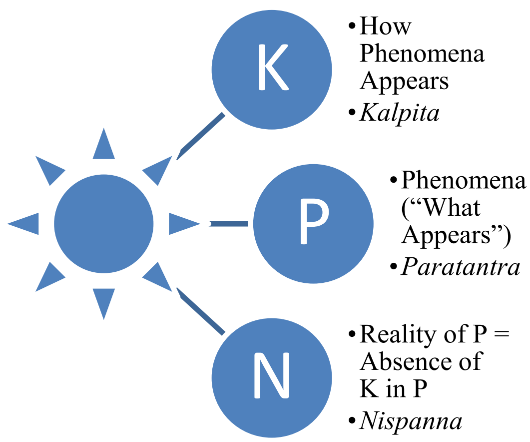


Illustration 2- Threefold Nature of Phenomenal Appearance

<u>Verse 2</u>

> *yat khyāti paratantro' sau yathā khyāti sa kalpitaḥ/*
> *pratyayādhīnavṛttitvāt kalpanāmātrabhāvataḥ// (td)*[63]
>
> *Yat-khyāti paratantro'sau yathā khyāti sa kalpitaḥ*
> *Pratyaya-adhīna-vṛttivāt-kalpanā-mātra-bhāvataḥ.* (k)[64]
>
> ***Wherefore idea (perception)***
> ***of the relative (dependent) as follows:***
> ***idea (perception) is assumed (constructed),***
> ***the idea (belief) depending upon***
> ***a mode of acting or being "that" (other),***
> ***assuming (constructing) merely existence.***

yat khyāti paratantro' sau yathā khyāti sa kalpitaḥ…	
yat	(from *yad*); in order that, as for the fact that, because, since, wherefore, as, when, if[65]
khyāti	declaration, assertion; opinion, idea, perception, knowledge; also: name or denomination; renown, fame[66]
paratantra	*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine = (other-, inter-) dependent or relative
yathā	as follows; correlative of, in which way, according as, like[67]
sa	supplying the forms of; accompanied by, having; one, the same[68]
kalpita	fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
… pratyayādhīnavṛttitvāt kalpanāmātrabhāvataḥ	
pratyaya	belief, conviction, certainty, knowledge, idea, evidence[69]
adhīna	resting or situated in; depending upon[70]
vṛtti	turning, rolling; being; mode of being or acting[71]
tvāt (per td)	(from *tvad*); thy, thee, thou, etc.
kalpana	(per)forming (in the imagination), making, inventing, manufacturing; fashioning, arranging; cutting; contriving, feigning; also: assuming anything to be real[72]
mātra	having/being/consisting of only/merely; also measure or limit (in space and time); instant, atom, element;[73] occasion
bhāva	(from *bhū*); becoming, existing, occurring; existence, entity; condition, state of being, disposition, nature, impulse[74]

Table 5- TSN 2

Phenomena or "that which (flashingly) appears" (P) is *paratantra*, that is, inter-/other-dependent on causal conditions. "How" that phenomena appears, the manner or form in which it is manifest, is *kalpita* (K), that is: an imagined, constructed, invented, assumed, or inferred idea or supposition. The *khyāti* (idea or assertion) is *pratyayādhnavṛttitvāt* that

is, it is belief-depending on-“turning” (or a mode of being/acting). It is also *kalpanāmātrabhāvata*, or constructing-the-having-of-a-state-of-being.[75]

Verse 3

tasya khyātur yathākhyānaṃ yā sadāvidyamānatā/
jñeyaḥ sa pariniṣpannaḥ svabhāvo nanyathātvataḥ// (td)[76]

Tasya khyātur-yathā-ākhyānam yā sadā-avidyamānatā
Jñeyaḥ sa pariniṣpanna-svabhāvo'nanyathātvataḥ. (k)[77]

Conveying name (idea):
the manner in which it appears
is a perpetually ignorant idea;
to be known as the unchanging,
perfected (fully being) own-condition.

tasya khyātur yathākhyānaṃ yā sadāvidyamānatā…	
tasya	flowing or conveying[78]
khyāti	declaration, assertion; opinion, idea, perception, knowledge; also: name or denomination; renown, fame
yathākhyānam	“the manner in which it appears”[79]
yā	go, going; depart, set out, proceed; vanish, pass, perish; also act, behave[80]
sadā	always, ever, continually, perpetually[81]
avidya	ignorant, without knowledge
māna	opinion, idea; purpose, design; one of six negative dharmas, i.e. arrogance[82]
… jñeyaḥ sa pariniṣpannaḥ svabhāvo nanyathātvataḥ	
jñeyaḥ	to be known; to be learned, understood, perceived, investigated
sa	supplying the forms of; accompanied by, having; one, the same
pariniṣpanna	*pari*: round, about; fully, abundantly; or against, opposite to or towards, in the direction of; or successively, severally + *niṣpanna*, come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded = developed, perfect, real, existing

svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
ananyathātva	unchanging[83]

Table 6- TSN 3

The perpetual absence of K ("how it appears") in P ("what appears") is (*pari)-niṣpanna* (N), that is, perfected, real, existing.[84]

<u>Verse 4</u>

tatra kiṃ khyāty asatkalpaḥ kathaṃ khyāti dvayātmanā/
tasya kā nāstitā tena yā tatrādvayadharmata// (td)[85]

Tatra kim khyāti-asatkalpaḥ katham khyāti dvayātmanā
Tasya kā nāstitā tena yā tatra'dvayadharmatā. (k)[86]

Therefore in what manner
the mistaken idea (constructed belief) about existence?
It is dual in nature.
Flowing by no means, non-existent—
Thus proceeding (perishing) state of non-duality.

tatra kiṃ khyāty asatkalpaḥ kathaṃ khyāti dvayātmanā…	
tatra	in/to that place, therein, on that occasion, in that case, therefore[87]
kiṃ	(interrogative particle)
khyāti	declaration, assertion; opinion, idea, perception, knowledge; also: name or denomination; renown, fame
kathaṃ	how? in what manner? whence?[88]

asatkalpa	*asat*: not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood[89] + *kalpa*:, possible, feasible; also able, fit, competent; also practice, manner of proceeding, first duty[90] = *asatkalpaña*, wrong supposition; fabrication, untruth[91]
dvaya	twofold, double; of two kinds or natures[92]
ātmanā	being one's self
… tasya kā nāstitā tena yā tatrādvayadharmata.	
tasya	flowing or conveying
kā	indication of depreciation; "by no means"[93]
nāsti	it is not, there is not; assertion of non-existence; incorporeal[94]
tena	in that direction, in that manner, there; for that reason, thus, therefore
yā	go, going; depart, set out, proceed; vanish, pass, perish; also act, behave
advayadharmata	state (of events) of non-duality[95]; non-dual essence or nature[96]

Table 7- TSN 4

What is it that "appears"? What appears is *asatkalpa*, a false idea, of *dvayātmana*, dual character or essence. Generally, *asatkalpa* is a mistaken (perhaps logically mistaken) idea (perhaps and/or/= a mental function/activity that leads to erroneous beliefs) regarding existence (*sat*). How does it (P) appear? It appears to have the nature/condition of being dual. What is, or will result from (per Kochumuttom), the non-existence of duality?— "… therefore proceeding/vanishing therein not twofold-nature/condition."[97]

> There will be the state of non-duality.[98]
> It is the fact that the essence (of the dependent nature) is the non-duality in it.[99]
> It is that in virtue of which there is the nature of being devoid of duality.[100]
> It is, as regards it, a state of events of non-duality.[101]

Verse 5

asatkalpo' tra kaś cittaṃ yatas tat kalpyate yathā/
yathā ca kalpayaty arthaṃ tathātyantaṃ na vidyate// (td)[102]

Asat-kalpo'tra kaś-cittaṃ yatas-tena hi kalpyate
Yathā ca kalpayati-artham tathā-atyantam na vidyate. (k)[103]

What is mistaken belief about existence?
Consciousness.
But in the manner conceived (imagined)…
the feasible object
thus is absolutely not known.

asatkalpo'… cittaṃ yatas tat kalpyate yathā…* (or) *tena hi kalpyate…	
asatkalpa	*asat*: not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood + *kalpa*: possible, feasible; also able, fit, competent; also practice, manner of proceeding, first duty = wrong supposition; fabrication, untruth
citta	mind; memory; intelligence; reason; also noticed; aimed at, longed for; visible, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart
yatas	from which or what, whence
tad	(alt. *tat*); he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now[104]
tena	in that direction, in that manner, there; for that reason, thus, therefore
hi	for, (namely) because; surely, indeed[105]
kalpya	to be formed from; to be conceived or imagined[106]
… yathā ca kalpayaty arthaṃ tathātyantaṃ na vidyate	
yathā	as follows; correlative of, in which way, according as, like
ca	and, also; even, just; but, yet; if
kalpa	possible, feasible; also able, fit, competent; also practice, manner of proceeding, first duty
ārtha	relating to a thing or object; material, significant; resulting from or based on the possession of a thing[107]
tathā	in that manner, so, thus; likewise, accordingly

atyanta	beyond the proper end or limit; excessively; exceedingly, absolutely, completely, perpetually[108]
na	no, not, it is not so[109]
vidyā	knowledge, learning; science, scholarship, philosophy; also: finding, acquiring, gaining[110]

Table 8- TSN 5

Asatkalpa, mistaken belief regarding existence, is *citta*.

> "Because as it is imagined…
> "Because whatever is imagined as an object…
> "(Citta is that by) which it (the interdependent) becomes constructed in such a way…
> "And whatever causes such imagination…
>
> > "… it never at all exists as such."
> > "… so it is not at all."
> > "… is entirely false."
> > "… cannot be completely found in that way." [111]

TSN 6-9: The Structure of Consciousness

Verse 6

tad dhetuphalabhāvena cittaṃ dvividham iṣyate/
yad ālayākhyavijñānaṃ pravṛttyākhyaṃ ca saptadhā// (td)[112]

Tad-hetu-phala-bhāvena cittaṃ dvi-vidham iṣyate
Yad-ālaya-ākhyam vijñānam pravṛtti-ākhyam ca saptadhā. (k)[113]

Thus the conception of cause-effect:
Consciousness is twofold,
As repository-called-consciousness
and sevenfold-manifestation (sevenfold-function).

tad dhetu phalabhāvena cittaṃ dvividham iṣyate…	
tad	he, she, it, that, this; sometimes "that very" or there, then; therefore,

	accordingly; now
hetu	cause of, reason for, "impulse," motive[114]
phala	metaphorical "fruit," consequence, effect, result, retribution, gain/loss, dis/advantage[115]
bhāvena	(alt. *bhāvana*); causing to be, affecting, producing, manifesting; also imagining, conception[116]
citta	mind; memory; intelligence; reason; also noticed; aimed at, longed for; visible, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart
dvividha	twofold; of two kinds, parts, ways[117]
iṣya	seek; cause to move quickly; impel, animate, promote; deliver, announce
… yad ālayākhyavijñānaṃ pravṛttyākhyaṃ ca saptadhā	
yad	in order that, as for the fact that, because, since, wherefore, as, when, if
ālaya	dwelling, abode, receptacle, repository[118]
ākhyā	to make known, declare, communicate, inform; to be named, enumerated, called
vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
pravṛtti	advance, progress; moving onwards; coming forth, manifestation; origin, rise; activity, function; efficacy[119]
ca	and, also; even, just; but, yet; if
saptadhā	sevenfold; seven times[120]

Table 9- TSN 6

Citta has two modes/kinds/aspects, as *hetu* (cause) and *phala* (effect). The causal mode is the *ālaya-vijñāna*; or in this verse, to be precise: *ālaya* (abode/repository)- *ākhyā* (with the name/called –or– make known/communicate/declare)- *vijñāna* (consciousness; act of distinguishing/perceiving/understanding/recognizing/knowing). The mode as effect is *pravṛtti* (manifestation/function)- *ākhyā* (with the name/called) *ca saptadhā* (sevenfold).[121]

Verse 7

saṃkleśavāsanābījaiś citatvāc cittaṃ ucyate/
cittaṃ ādyaṃ dvitīyaṃ tu citrākārapravṛttitaḥ// (td)[122]

Saṁkleśa-vāsanā-bījais-citatvāc-cittaṃ-ucyate
Cittam-ādyam dvitīyam tu citra-ākāra-pravṛttitaḥ. (k)[123]

First, mental disturbances ("defilements"),
impressions of past perceptions,
and causal elements "seeds")
are collected in consciousness…
Second, consciousness manifests in manifold forms.

saṃkleśavāsanābījaiś citatvāc cittaṃ ucyate…	
saṃkleśa	*sam*: along with, together + *kleśa*, passion, defilement, disturbance, desire; pain, suffering; causing pain[124]
vāsanā	impression of anything remaining unconsciously in the mind; the present consciousness of past perceptions; knowledge derived from memory[125]
bīja	seed; germ, element, primary cause or principle, source, origin[126]
citatvac	*cita*: heaped, collected; placed in a line; also: covered + *tvac*: (to) cover; skin, hide, bark, peel[127]
citta	mind; memory; intelligence; reason; also noticed; aimed at, longed for; visible, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart
… cittaṃ ādyaṃ dvitīyaṃ tu citrākarā pravṛttitaḥ	
ādya	first, being at the beginning, immediately preceding; earlier[128]
dvitīya	second[129]
tu	but, on the contrary, yet, however; also: "I beg," "Do!"[130]
citrākāra	*citra*, excellent, distinguished; conspicuous, brightly colored; various, manifold[131] + *ākāra*, form, figure, appearance, external aspect, expression that reveals mental disposition) = strange, wonderful[132]wonder, astonishment[133]
pravṛtti	advance, progress; moving onwards; coming forth, manifestation; origin, rise; activity, function; efficacy

Table 10- TSN 7

The *ālaya-vijñāna* is called "*citta"* because it collects (is *citavāt*, becoming accumulated/filled with) the *bijās* (seeds/germs/causes) of *vāsanās*, the present consciousnesses of past perceptions. The *pravṛtti-vijñāna* is called "*citta"* because it acts/functions/evolves in/under/as *citra* (diverse forms/aspects/ways).[134]

<u>Verse 8</u>

samāsato' bhūtakalpaḥ sa caiṣa trividho mataḥ/
vaipākikas tathā naimittiko' nyaḥ prātiḅhāsikaḥ// (td)[135]

Samāsato'bhūtakalpaḥ sa ca-eṣa trividho mataḥ
Vaipākikas-tathā naimittiko'anyaḥ prātiḅhāsikaḥ. (k)[136]

Succinctly, imagination of the non-existent
is also threefold,
considered as: maturational,
produced by particular causes,
… and phenomenal appearances.

samāsato' bhūtakalpaḥ sa caiṣa trividho mataḥ	
samāsatas	succinctly, concisely[137]
abhūtakalpa	*a*: negation + *bhūta*: become, actually have happened, be true or real; matter of fact or reality[138] + *kalpa:* possible, feasible, imaginable; also able, fit, competent; also practice, manner of proceeding, first duty = imagination of unreal forms[139]; the construction of that which was not[140]
sa	supplying the forms of; accompanied by, having; one, the same
caiṣa or ca-eṣa	*ca*: and, also; even, just; but, yet; if + *eṣa*
trividhā	*tri*: three + *vidhā*: part, proportion, measure, sort, kind
mata	thought; believed, supposed; imagined; understood; considered as, taken for; intended, designed; approved, esteemed[141]
… vaipākikas tathā naimittiko' nyaḥ (or anyaḥ) prātiḅhāsikaḥ	
vaipākika	maturational
tathā	in that manner, so, thus; likewise, accordingly

naimittika	produced by some particular cause; accidental, occasional, special[142]
anya	other (than), different (from), opposed to; another, the other[143]
prātiḥhāika	appearance, similitude;[144] *prātib-hāsika*: phenomenal, (mere/flashing) appearances, representations

Table 11- TSN 8

Collectively, the *ālaya-vijñāna* and seven-fold *pravṛtti-vijñāna* constitute *abhūta-kalpa*, the supposition/imagination/creation of forms of subjectivity and objectivity. This function itself is threefold: as *vaipākika* (maturational), as *naimittika* (caused), and as *prātibhāsika* (phenomenal).[145]

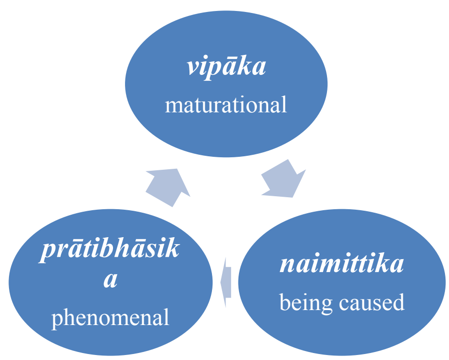


Illustration 3- Modes of *Abhūta-Kalpa*

<u>Verse 9</u>

> *prathamo mūlavijñānaṃ tad vipākātmakaṃ yataḥ/*
> *anyaḥ pravṛttivijñānaṃ dṛśyadṛgvittivṛttitaḥ// (td)*[146]
>
> *Prathamo mūla-vijñānam tad-vipākātmakam yataḥ*
> *Anyaḥ pravṛtti-vijñānam dṛśya-dṛg-vitti-vṛttitaḥ.* (k)[147]
>
> ***First is root-consciousness,***
> ***which has the nature of guided maturation;***
> ***The other is manifesting (functioning) consciousness,***
> ***As the subject (seer), object (seen)***
> ***and knowledge modes of being (functioning).***

prathamo mūlavijñānaṃ tad vipākātmakaṃ yataḥ…	
prathama	first, firstly; also foremost, primary, original, initial, prior, former, preceding[148]
mūla	root, foot, basis, foundation, ground, origin, source, cause
vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
tad	he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
vipāka	ripening, maturity; consequence of actions, result[149]
ātmaka	having the nature of, consisting or composed of, like[150]
yata	held, limited, restrained; controlled; guided[151]
… anyaḥ pravṛttivijñānaṃ dṛśyadṛgvittivṛttitaḥ	
anya	other (than), different (from), opposed to; another, the other
pravṛtti	advance, progress; moving onwards; coming forth, manifestation; origin, rise; activity, function; efficacy
dṛṣyādṛgvitti	*dṛṣyā* (from *dūṣyā*), corruptible, reprehensible, culpable, offending[152] + *dṛg*, seeing + *vitti,* consciousness, understanding, intelligence; finding, acquisition; being found[153] = *dṛṣyādṛgvitti*, subject (seer), object (seen), and knowledge[154]
vṛtti	turning, rolling; being; mode of being or acting

Table 12- TSN 9

The *ālaya-vijñāna* is called *mūla-* (root/foundation/origin/cause) *vijñāna* because it has the nature of *vipāka* (maturation), the first of the three modes of *abhūta-kalpa* (supposition/imagination of subject and object). The *naimittika* (caused) and *prātibhāsika* (phenomenal) modes of *abhūta-kalpa* are constituted by the eightfold *pravṛtti-* (active/functioning/evolving) *vijñāna*. They evolve or arise as modifications depending upon *dṛśya-dṛg-vitti-vṛttita* (the subject/seer, object/seen, and knowledge modes of being or functioning). And so in this way, *vipāka* helps produce *vikalpa*: that is, maturation of

the influence of past experiences is causally related to suppositions about phenomenal appearances.

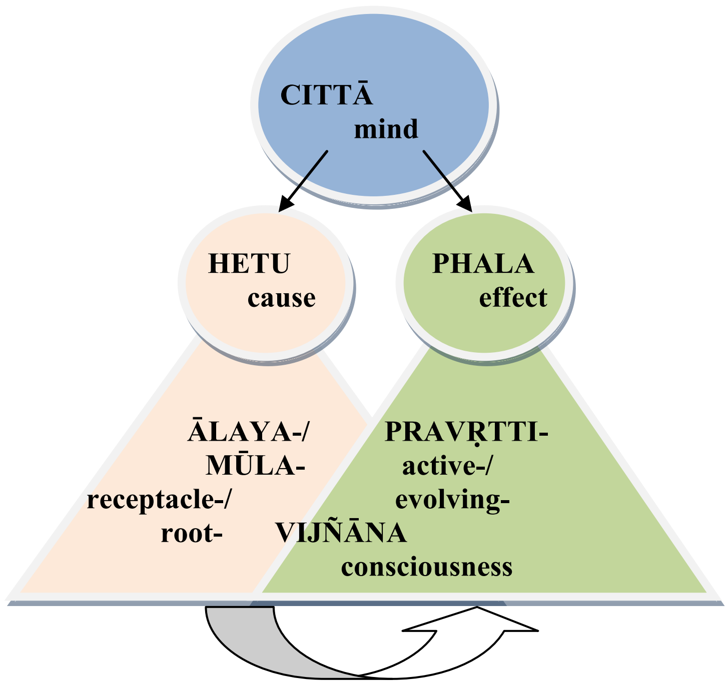


Illustration 4- Reflecting Cause-and-Effect Consciousness

("*...dhetuphalabhāvena cittaṃ...*")

TSN 10-21: Application of Mediation to the Definitions of *Svabhāva*

TSN 10-13: Existence and Non-Existence

<u>Verse 10</u>

> *sadasattvād dvayaikatvāt saṃklésavyavadānayoḥ/*
> *lakṣaṇābhedataś ceṣṭā svabhāvānāṃ gabhīratā// (td)*[155]
>
> *Sad-asattvāt-dvaya-ekatvāt-saṇkleśa-vyavadānayoḥ*
> *Lakṣaṇa-abhedataś-ca-iṣṭā svabhāvānām gambhīratā* (k)[156]

Existence and non-existence,
duality and oneness,
Mental disturbance (defilement) and purification—
Differences in attribute (definition)…
own-state (process-of-being) profound.

sadasattvād dvayaikatvāt saṃklésavyavadānayoḥ…	
sad	(from *sat*); that which really is," being (present), existing; occurring; real, actual, true; honest; beautiful; good, right; wise[157]
asattva	*asat*, not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood + *tva*, state of being the abode of; or *a* (negation) + *sattva*, being, existence, reality; true essence, nature, disposition; life, consciousness, energy; resolution, self-command, wisdom; also: material or elementary substance/matter or entity/thing; living or sentient being[158]
dvaya	twofold, double; of two kinds or natures
ekatva	identity, unity[159]
saṃkleśa	*sam*: along with, together + *kleśa*, passion, defilement, disturbance, desire; pain, suffering; causing pain
vyavadāna	purification[160]
… lakṣaṇābhedataś ceṣṭā svabhāvānāṃ gabhīratā (or gambhīratā)	
lakṣaṇa	definition; mark, sign, symbol; also characteristic, attribute, quality[161]
bheda	division, separation; alteration, change, difference[162]
ceṣṭā (ca-iṣṭā)	movement; gesture, behavior; action, effort, performance; doing[163]
svabhāva (-na)	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
gambhīra	having depth; profound, serious, secret; dense, impervious

Table 13- TSN 10

Each *svabhāva* is *sat (bhāva)* and *asat (abhāva)* real/existent and unreal/non-existent, as well as *dvaya* and *advaya*, dual and non-dual. In this way, the *trisvabhāva* "are not mutually different in definition."[164]

<u>Verse 11</u>

sattvena gṛhyate yasmād atyantābhāva eva ca/
svabhāvaḥ kalpitas tena sadasallakṣaṇo mataḥ// (td)[165]

Svatvena gṛhyate yasmād-atyanta-abhāva eva ca
Svabhāvaḥ kalpitas-tena sad-asal-lakṣaṇo mataḥ. (k)[166]

State of being grasping
because absolutely non-existent in this way;
Thus the imagined (constructed) own-nature
is defined as being.

sattvena gṛhyate yasmād atyantābhāva eva ca…	
sattvena / svatvena	sat (being) or sva (own) + tvena: state (of) = state of being
gṛhya	seizing by; grasping, holding; belonging to[167]
yasmād	(from *yasmāt*); because, since, that[168]
atyanta	beyond the proper end or limit; excessively; exceedingly, absolutely, completely, perpetually
abhāva	absence of: existence, entity; condition, state of being, disposition, nature, impulse[169]
eva	thus, in this way
ca	and, also; even, just; but, yet; if
… svabhāvaḥ kalpitas tena sadasallakṣaṇo mataḥ	
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)

kalpita	fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
tena	in that direction, in that manner, there; for that reason, thus, therefore
sad	(from *sat*); that which really is," being (present), existing; occurring; real, actual, true; honest; beautiful; good, right; wise
lakṣaṇa	mark, sign, symbol; also: characteristic, attribute, quality
mata	thought; believed, supposed; imagined; understood; considered as, taken for; intended, designed; approved, esteemed

Table 14- TSN 11

The *kalpita* is *sat* insofar as it is grasped/perceived/thought to be existent. That is, it is *sadasallakṣaṇo*, existing as a sign or definition. At the same time, the *kalpita* is *asat* because it is *atyantābhāva*, or absolutely/perpetually without (real) existence.[170]

Verse 12

vidyate bhrāntibhāvena yathākhyanaṃ na vidyate/
paratantro yatas tena saddasallakṣaṇo mataḥ// (td)[171]

Vidyate bhrānti-bhāvena yathā-akhyānam na vidyate
Paratantro yatas-tena sad-asal-lakṣaṇo matah. (k)[172]

Finding confused imagination:
It is not so as it is communicated (said);
Thus the nature dependent on particular causes
is defined as being.

vidyate bhrāntibhāvena yathākhyanaṃ na vidyate…	
vidyā	knowledge, learning; science, scholarship, philosophy; also: finding, acquiring, gaining
bhrānti	wandering, roaming; moving to and fro; turning; also: confusion, doubt, error, false impression; supposing anything to be or to exist[173]
bhāvena	(alt. *bhāvana*); causing to be, affecting, producing, manifesting; also imagining, conception

yathā	as follows; correlative of, in which way, according as, like
akhyāna	communication[174]
na	no, not, it is not so[175]
… paratantro yatas tena saddasallakṣaṇo mataḥ	
paratantra	*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine = (other-, inter-) dependent or relative
yatas	from which or what, whence
tena	in that direction, in that manner, there; for that reason, thus, therefore
sad	(from *sat*); that which really is," being (present), existing; occurring; real, actual, true; honest; beautiful; good, right; wise
lakṣaṇa	mark, sign, symbol; characteristic, attribute, quality
mata	thought; believed, supposed; imagined; understood; considered as, taken for; intended, designed; approved, esteemed

Table 15- TSN 12

The *paratantra* is *sat* because it is *sadasallakṣaṇo*, existing as a sign or definition, but it is *asat* insofar as it does not exist in reality as it appears, "there being confusion there."[176] In the second respect, there is "…*bhrānti* (wandering/confusion/supposition of existence)- *bhāvana* (manifesting/imagining)- *yathā* (*)- *akhyāna* (communication)…".[177]

Verse 13

advayatvena yac cāsti dvayasyābhāva eva ca/
svabhāvas tena niṣpannaḥ sadasallakṣaṇo mataḥ// (td)[178]

Advayatvena-yac-ca-asti dvayasya-abhāva-eva ca
Svabhāvas-tena niṣpannaḥ sad-asal-lakṣaṇo mataḥ. (k)[179]

Not twofold state because

also twofold non-existence;
Thus the perfected own-state-of-being
is defined as being.

advayatvena yac cāsti dvayasyābhāva (dvayasya-abhāva) eva ca…	
advaya	not twofold or double
tvena	state (of)…
yac	(from *yad*); in order that, as for the fact that, because, since, wherefore, as, when, if
cāsti (ca asti)	*ca*: and, also; even, just; but, yet; if + *asti*: be, exist, happen, become; be sufficient or able[180]
dvayasya	*dvaya*: twofold, double; of two kinds or natures + *asya*, sitting, abiding, dwelling; state of rest
abhāva	absence of: existence, entity; condition, state of being, disposition, nature, impulse
eva	thus, in this way
… svabhāvas tena niṣpannaḥ sadasallakṣaṇo mataḥ	
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
tena	in that direction, in that manner, there; for that reason, thus, therefore
niṣpanna	come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded
sad	(from *sat*); that which really is," being (present), existing; occurring; real, actual, true; honest; beautiful; good, right; wise
asal	
lakṣaṇa	mark, sign, symbol; characteristic, attribute, quality; definition
mata	thought; believed, supposed; imagined; understood; considered as, taken for; intended, designed; approved, esteemed

Table 16- TSN 13

The *niṣpanna* or perfected nature is *sat* because it exists as non-dual; however, it is *asat* insofar as it is the non-existence of duality.[181]

TSN 14-16: Duality and Non-Duality

Verse 14

dvaividhyāt kalpitārthasya tadasattvaikabhāvataḥ/
svabhāvaḥ kalpito bālair dvayaikatvātmako mataḥ// (td)[182]

Dvaividhāt-kalpita-arthasya tad-asatva-eka-bhāvataḥ
Svabhāvaḥ kalpito balair-dvaya-ekatvātmako matah. (k)[183]

Twofold character fabricated with respect to things (objects)
abides accordingly as non-existent state of being,
one existence (nature);
the own-being of the constructed
as conceived by the ignorant is both dual and unitary.

dvaividhyāt kalpitārthasya tadasattvaikabhāvataḥ…	
dvaividhya	twofold (state/nature/character); also variance[184]
kalpita	fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
ārtha	relating to a thing or object; material, significant; resulting from or based on the possession of a thing
asya	sitting, abiding, dwelling; state of rest
tad	he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
asatv<u>aikabhāva</u>tah or asatva-<u>eka</u>-<u>bhāva</u>ta	*asat*, not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood + *tva*, state of being, abode
aika / eka	one, sole, single; alone, solitary; identical, the same; belonging to one[185]
bhāva	existence, entity; condition, state of being, disposition, nature, impulse
… svabhāvaḥ kalpito bālair dvayaikatvātmako mataḥ	

svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
kalpita	fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
bāla	young, not developed; early, new; ignorant, simple, foolish[186]
dvaya	twofold, double; of two kinds or natures
ekatvā	identity, unity[187]
ātmaka	having the nature of, consisting or composed of, like
mata	thought; believed, supposed; imagined; understood; considered as, taken for; intended, designed; approved, esteemed

Table 17- TSN 14

Kalpita is *dvaya* (dual) insofar as it is imagined as dual, but it is *advaya* (non-dual) in reality. "*Dvaividhyāt* (twofold (state/nature/character)) *kalpita-* (assumed/supposed) *ārtha-* (material, re: a thing/object)- (*) – *asat* (non-existence/non-truth)- (*)- *ekabhāva* (oneness)…"[188]

Verse 15

prakhyānād dvayabhāvena bhrāntimātraikabhāvataḥ/
svabhāvaḥ paratantrākhyo dvayaikatvātmako mataḥ// (td)[189]

Prakhyānād-dvaya-bhāvena bhrāntimātra-ekabhāvataḥ
Svabhāva paratantra-ākhyo dvaya-ekatva-ātmako. (k)[190]

The being perceived as manifesting dually
is merely conditioned false impression;
the dependent (relative) own-nature
is understood to be dual and unitary.

prakhyānād dvayabhāvena bhrāntimātraikabhāvataḥ	
prakhyā	the being perceived or known[191]
dvaya	twofold, double; of two kinds or natures
bhāvena	(bhāvana): causing to be, affecting, producing, manifesting; also imagining, conception
bhrānti	wandering, roaming; moving to and fro; turning; also: confusion, doubt, error, false impression; supposing anything to be or to exist
mātra-eka	having/being/consisting of only/merely one; single occasion
bhāva (-ta)	existence, entity; condition, state of being, disposition, nature, impulse
… svabhāvaḥ paratantrākhyo dvayaikatvātmako mataḥ	
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
paratantra	*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine = (other-, inter-) dependent or relative
ākhyā	to make known, declare, communicate, inform; to be named, enumerated, called
ekatva	identity, unity
ātmaka	having the nature of, consisting or composed of, like
mata	thought; believed, supposed; imagined; understood; considered as, taken for; intended, designed; approved, esteemed

Table 18- TSN 15

The *paratantra* is *dvaya* insofar as it appears as dual, but it is *advaya* because of the previously mentioned confusion regarding duality; that is, "its existence as a mere appearance is singular."[192] "*Prakhyānād* (the being perceived/known) *dvayabhāvena*

(twofold imagination/manifestation) *bhrānti* (confusion/supposition of existence)

mātraika-eka (being/having only) *eka-bhāvata* (oneness)…."[193]

Verse 16

dvayabhāvasvabhāvatvād advayaikasvabhāvataḥ/
svabhāvaḥ parinişpanno dvayaikatvāmako mataḥ// (td)[194]

Dvaya-abhāva-svabhāvatvād-advaya-eka-svabhāvataḥ
Svabhāvah parinişpanno dvaya-ekatva-ātmako mataḥ. (k)[195]

Twofold existence (condition),
one non-dual own-state (process-of-being);
the perfected (complete) own-nature
is understood to be dual and unitary.

dvayabhāvasvabhāvatvād advayaikasvabhāvataḥ…	
dvaya	twofold, double; of two kinds or natures
abhāva	(absence of:) existence, entity; condition, state of being, disposition, nature, impulse
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
tvad	one, several, partly; also (alt. *tvam*, *tvan*, *tvat*); thy, thee, thou, etc.
advaya	not two-old or double; non-dual
aika / eka	one, sole, single; alone, solitary; identical, the same; belonging to one
… svabhāvaḥ parinişpanno dvayaikatvāmako mataḥ	
parinişpanno	*pari*: round, about; fully, abundantly; or against, opposite to or towards, in the direction of; or successively, severally + *nişpanna*, come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded = developed, perfect, real, existing

ekatva	identity, unity
ātmaka	having the nature of, consisting or composed of, like
mata	thought; believed, supposed; imagined; understood; considered as, taken for; intended, designed; approved, esteemed

Table 19- TSN 16

Although there are few times when the differences between Tola and Dragonetti's and Kochumuttom's transliterations differ significantly, this appears to be one of those times when they do in fact conflict. Ake Boquist comments that:

> Tola & Dragonetti… along with La Vallèe Poussin… chooses the reading *dvaya-bhāva-svabhāvatvād* which they translate: "because it is nature (only) in relation to duality" (p. 254), other translations deemed contradictory or tautological. Instead, they claim that only the CN (constructed nature) can be a *svabhāva* in relation to duality. Kochumuttom… on the other hand, proposes the reading *dvaya-abhāva-svabhāvatvād* which he translates "it is by nature the absence of duality" explicitly accepting that it does not conform to TSN 10.[196]

Parinișpanna is both *dvaya* and *advaya*…

> "… (duality) because it is the (true) nature of duality, (unity) because its only nature is non-duality."[197]
>
> "… for, on the one hand, it is by nature the absence of duality, and, on the other hand, it is in the nature of unity without duality."[198]
>
> "… because it is essentially the existence of duality and also because it is essentially a single nonduality."[199]
>
> "Because of its state as the own-being of the two beings, and because of its being the one own-being of non-duality...."[200]

Parinişpanna is *dvaya* because it is the true nature of duality, that is, its absence (the absence of appearances in phenomena). It is *advaya* because has the nature of unity without duality.[201]

TSN 17-21: Interrelationship Among the *Svabhāva*

<u>Verse 17</u>

kalpitaḥ paratantraś ca jñeyaṃ samkleśalakṣaṇam/
pariniṣpanna iṣṭas tu vyavadānasya lakṣaṇam// (td)[202]

Kalpitaḥ paratantraś-ca jñeyam saṇkleśa-lakṣaṇam
Pariniṣpanna iṣṭas-tu vyavadānasya lakṣaṇam. (k)[203]

The fabricated and independent
are also understood as characterized by defilement;
The perfected is esteemed
as a state of (abiding in) purification.

kalpitaḥ paratantraś ca jñeyaṃ samkleśalakṣaṇam…	
kalpita	fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
paratantra	*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine = (other-, inter-) dependent or relative
ca	and, also; even, just; but, yet; if
jñeya	to be known; to be learned, understood, perceived, investigated
samkleśa	*sam*: along with, together + *kleśa*, passion, defilement, disturbance, desire; pain, suffering; causing pain
lakṣaṇa	mark, sign, symbol; characteristic, attribute, quality; definition
… pariniṣpanna iṣṭas tu vyavadānasya lakṣaṇam	
pariniṣpanna	*pari*: round, about; fully, abundantly; or against, opposite to or towards, in the direction of; or successively, severally + *niṣpanna*,

	come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded = developed, perfect, real, existing
iṣṭa	sought, desired; beloved, reverenced, respected, approved; also: sacrifice[204]
tu	but, on the contrary, yet, however; also: "Pray!," "I beg," "Do!"
vyavadāna	purification
asya	sitting, abiding, dwelling; state of rest

Table 20- TSN 17

Kalpita svabhāva and *paratantra-svabhāva* are modified and thus are not "pure" *svabhāva.* They are both "…*jñeyam* (to be known) *sam-* (along with) *kleśa-* (defilement, disturbance)- *lakṣaṇam* (symbol/definition)." *Parinișpanna-svabhāva* is the "… *vyavadānasya* (purification) *lakṣaṇam*." Being unmodified, it is the definition of "purity."[205]

Verse 18

asaddvayasvabhāvatvāt tadabhāvasvabhāvataḥ/
svabhāvāt kalpitāj jñeyo niṣpanno' bhinnalakṣaṇaḥ// (td)[206]

Asad-dvaya-svabhāvatvāt-tad-abhāva-svabhāvataḥ
Svabhāvāt-kalpitāj-jñeyo parinișpanno'bhinna-lakṣaṇaḥ. (k)[207]

Not being dual own-state (process-of-being)
that non-existent own-state (process-of-being);
thus the invented (assumed)
to be known as non-different in definition
from the perfected (fully existing).

asaddvayasvabhāvatvāt tadabhāvasvabhāvataḥ…	
asad	not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood[208]
dvaya	twofold, double; of two kinds or natures

svabhāva (-ta)	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
tvat	(from *tvad*); thy, thee, thou, etc.
tad	he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
abhāva	absence of: existence, entity; condition, state of being, disposition, nature, or impulse
… svabhāvāt kalpitāj jñeyo niṣpanno' bhinnalakṣaṇaḥ	
kalpita	fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
jñeya	to be known; to be learned, understood, perceived, investigated
niṣpanna / pariniṣpanna	*pari*: round, about; fully, abundantly; or against, opposite to or towards, in the direction of; or successively, severally + *niṣpanna*, come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded = developed, perfect, real, existing
abhinna	non-different; not split, pierced, destroyed; transgressed; not divided into parts or anything less than a whole; not expanded; disjoined; interrupted, disturbed; altered[209]
lakṣaṇa	mark, sign, symbol; characteristic, attribute, quality; definition

Table 21- TSN 18

"*(A)sad*- (not being) *dvaya*- (dual) *svabhāvah*- (own/innate condition/state of being/nature)- (**)- *abhāva* (absence of condition/state of being/nature)//s*vabhāvāt kalpitāj jñeyo* (to be known) *niṣpanno' bhinna* (= *abhinna*, non-different) *lakṣaṇaḥ."* *Pariniṣpanna* is non-different in definition from *kalpita* because *kalpita* is non-existent duality ("because the nature (of the last one) is the inexistent duality,"[210] or "because of (one's) state as the own-being of a non-existent duality");[211] while *pariniṣpanna* is non-existence of duality ("because the nature (of the first one) is the inexistence of that

(duality),"[212] or "because of (the other's) being the own-being of the non-being of that duality.")[213]

Verse 19

advayatvasvabhāvatvād dvayābhāvasvabhāvataḥ/
niṣpannāt kalpitaś caiva vijñeyo 'bhinnalakṣaṇaḥ// (td)[214]

Advayatva-svabhāvatvād-dvaya-abhāva-svabhāvataḥ
Niṣpannāt-kalpitaś-ca-eva vijñeyo'bhinna-lakṣaṇaḥ. (k)[215]

Non-duality being the abode
of own-being (non-condition)
is also dual absence of being (condition);
The perfected (fully existing)
and the invented (assumed)
thus to be understood as non-different in definition.

advayatvasvabhāvatvād dvayābhāvasvabhāvataḥ…	
advaya	not two-fold or double; non-dual
tva	being the abode of
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
tvad	one, several, partly; also (alt. *tvam*, *tvan*, *tvat*); thy, thee, thou, etc.
dvaya	twofold, double; of two kinds or natures
abhāva	absence of: existence, entity; condition, state of being, disposition, nature, impulse
… niṣpannāt kalpitaś caiva vijñeyo 'bhinnalakṣaṇaḥ	
niṣpanna	come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded
kalpita	fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
vijñeya	to be perceived or known; or understood; knowable, cognizable;

	to ber recognized, considered, regarded as
abhinna	non-different; not split, pierced, destroyed; transgressed; not divided into parts or anything less than a whole; not expanded; disjoined; interrupted, disturbed; altered
lakṣaṇa	mark, sign, symbol; characteristic, attribute, quality

Table 22- TSN 19

"(A)dvaya- (non-dual) (*)- *svabhāva… dvaya- (dual) abhāva- (absence of existence) svabhāva…" Kalpita* is non-different in definition from *pariniṣpanna* because the *svabhāva* of *pariniṣpanna* is non-dual ("because the nature (of the last one) is non-duality,"[216] or "for the perfected nature is essentially nondual");[217] and the *svabhāva* of *kalpita* is the non-existence of duality ("because the nature (of the first one) is the inexistence of duality,"[218] or "the imagined nature is essentially the non-existence of that duality.")[219]

<u>Verse 20</u>

yathākhyānam asadbhāvāt tathāsattvasvabhāvataḥ/
svabhāvāt paratantrākhyān niṣpanno' bhinnalakṣaṇaḥ// (td)[220]

Yathā-ākhyānām-asad-bhāvāt-tathā'satva-svabhāvataḥ
Svabhāvāt-para-tantrākhyān-niṣpanno'bhinna-lakṣaṇaḥ. (k)[221]

According as it is said
non-existence and existence (condition),
likewise existence and own-state (process-of-being);
The invented (assumed)
and the perfected (fully existing)
Are known as undivided in definition.

yathākhyānam asadbhāvāt tathāsattvasvabhāvataḥ…	
yathā	as follows; correlative of, in which way, according as, like

ākhyāna	(re) telling, relating, communicating; story, legend
asad	not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood
bhāva	existence, entity; condition, state of being, disposition, nature, impulse
tathā	in that manner, so, thus; likewise, accordingly
sattva	being, existence, reality; true essence, nature, disposition; life, consciousness, energy; resolution, self-command, wisdom; also: material or elementary substance/matter or entity/thing; living or sentient being[222]
svabhāva (ta)	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
… svabhāvāt paratantrākhyān niṣpanno' bhinnalakṣaṇaḥ	
paratantra	*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine = (other-, inter-) dependent or relative
ākhyā	to make known, declare, communicate, inform; to be named, enumerated, called
niṣpanna	come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded
abhinna	not split, pierced, destroyed; transgressed; divided into parts, anything less than a whole; expanded; disjoined; interrupted, disturbed; altered
lakṣaṇa	mark, sign, symbol; characteristic, attribute, quality

Table 23- TSN 20

Parinișpanna is non-different in definition from *paratantra* because *paratantra* is non-existent as it appears ("because the nature (of the last one) is the inexistent reality,"[223] or "for the former being in the nature of non-existent duality…"[224]); and *parinișpanna* is the

non-existence of appearance (“because the nature (of the first one) is not as it appears,”[225] or “… is by nature non-existent in the form in which it appears.”)[226]

Verse 21

asaddvayasvabhāvatvād yathākhyānāsvabhāvataḥ/
niṣpannāt paratantro 'pi vijñeyo' bhinnalakṣaṇaḥ// (td)[227]

Asat-dvaya-svabhāvatvāt-yathā-ākhyāna-asvabhāvataḥ/-ākhyāna-abhāvataḥ
Niṣpannāt-paratantro'pi vijñeyo- 'bhinna-lakṣaṇaḥ. (k)[228]

Not existing as dual,
own-state (process-of-being) also said to be
absence of own-state (process-of-being)
and absence of existence;
Thus the perfected (fully existing) is understood
to be non-different in definition
from the invented (assumed).

asaddvayasvabhāvatvād yathākhyānāsvabhāvataḥ…	
asad	not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood
dvaya	twofold, double; of two kinds or natures[229]
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
tvad	one, several, partly; also (alt. *tvam*, *tvan*, *tvat*); thy, thee, thou, etc.
yathā	as follows; correlative of, in which way, according as, like
ākhyāna	(re) telling, relating, communicating; story, legend ākhyā: to make known, declare, communicate, inform; to be named, enumerated, called
asvabhāvata	absence of svabhāva
abhāva	absence of: existence, entity; condition, state of being, disposition, nature, impulse

… *niṣpannāt paratantro ’pi vijñeyo’ bhinnalakṣaṇaḥ*	
niṣpanna	come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded
paratantra	*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine = (other-, inter-) dependent or relative
vijñeya	to be perceived/known;/understood; knowable, cognizable; to be recognized, considered, regarded as[230]
abhinna	non-different; not split, pierced, destroyed; transgressed; not divided into parts or anything less than a whole; not expanded; disjoined; interrupted, disturbed; altered
lakṣaṇa	mark, sign, symbol; characteristic, attribute, quality; definition

Table 24- TSN 21

Paratantra is non-different in definition from *parinịspanna* because *paratantra* does not exist in the form in which it appears, that is, it has no *svabhāva* as it appears ("because the nature (of the first one) is not as it appears,"[231] or "the former being in the nature of non-existent duality");[232] and the *svabhāva* of *parinịspanna* is the unreality (*abhāva*) of duality ("because the nature (of the last one) is the inexistent duality,"[233] or "by nature non-existent in the form in which it appears.")[234]

TSN 22-26: Epistemological Conventions

<u>Verse 22</u>

kramabhedaḥ svabhāvānāṃ vyavahārādhikārataḥ/
tatpraveśādhikārāc ca vyutpattyarthaṃ vidhīyate// (td)[235]

Krama-bhedaḥ svabhāvānām vyavahāra-adhikārataḥ
Tad-praveśa-adhikārāc-ca vyutpattyartham vidhīyate. (k)[236]

Order of alterations (divisions)
of own-state (process-of-being),
thus operating rules (epistemological conventions).
Accordingly, entrance into operating rules (conventions),
and growth in knowledge
relating to an uncertain thing (object).

kramabhedaḥ svabhāvānāṃ vyavahārādhikārataḥ…	
krama	step; going, proceeding, course; way; regular progress, order, series, succession[237]
bheda	division, separation; alteration, change, difference
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
āna	hereby, thus, indeed[238]
vyavahāra	doing, performing; action; also trading with, dealing[239]
adhikāra	authority, rule, administration, jurisdiction, prerogative, right; also property, reference, relation, topic[240]
… tatpraveśādhikārāc ca vyutpattyarthaṃ vidhīyate	
tad	(alt. *tat*); he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
praveśa	entering, entrance; intrusion into; being contained in; also: intentness on an object; engaging closely in a pursuit or purpose; manner[241]
ca	and, also; even, just; but, yet; if
vyutpatt	production, origin; development, growth (in knowledge); proficiency, scholarship; derivation, etymology[242]
ārtha	relating to a thing or object; material, significant; resulting from or based on the possession of a thing
vidhīya	to be uncertain, hesitate[243]

Table 25- TSN 22

There is a *krama* (order) of the distinctions or changes among the *trisvabhāva*, about which *vyavahārādhikārataḥ* (operating rules, or epistemological conventions) are established regarding the "things" of empirical observation.[244]

Verse 23

kalpito vyavahārātmā vyāvahartrātmako paraḥ/
vyavahārasamucchedaḥ svabhāvaś cānya iṣyate// (td)[245]

Kalpito vyavahāra-ātmā vyavahartṛ-ātmako'paraḥ
Vyavahāra-samuccheda-svabhāvas-ca-anya iṣyate. (k)[246]

The assumed (invented)
is essentially operating rules (conventions);
Absolute termination of convention
is own-state (process-of-being) and… by the wise.

kalpito vyavahārātmā vyāvahartrātmako paraḥ…	
kalpita	fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
vyavahāra	doing, performing; action; also trading with, dealing
ātma	from "to breathe/move"— "self," (the individual) soul, life principle; abstract individual; also: essence, nature, character; the person or body considered as a whole
ātmaka	like, having the nature of, consisting or composed of
para	far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost
… vyavahārasamucchedaḥ svabhāvaś cānya iṣyate	
vyavahāra	doing, performing; action; also trading with, dealing; conventional practice
samuccheda	(alt. *samucchitti*): destruction, termination[247]
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent

	properties
cānya	ca: and, also; even, just; but, yet; if + anya: other than, different from, opposed to; another
iṣyate	"by the wise"

Table 26- TSN 23

The *parikalpita* is conventional belief or practice based on empirical observation. ("…The imaginary (nature) is the empirical reality"; "… is essentially of conventional values"; "… is that which exists only conventionally.") [248] The *paratantra* is the cause of that belief. ("…[The dependent nature]… is the creator of the empirical reality"; "… is essentially that which brings about such conventional values"; "…is the cause… of that which exists only conventionally.")[249] The *parinіṣpanna* is the *samuccheda* (termination) of conventional belief. ("The other nature (the absolute,) is the destruction of the empirical reality"; "… is the nature freed of all conventional values"; "… is that which destroys that which exists only conventionally.")[250] Thus the inference is that one needs to sublate "mere" empirical observation and inference with something more reliable. "How it is" to the observer will always be effected by the circumstances in which observation happens.

Verse 24

dvayābhāvātmakaḥ pūrvaṃ paratantraḥ praviśyate/
tataḥ praviśyate tatra kalpamātram asaddvayam// (td)[251]

Dvayā-bhāva-ātmaka-pūrvam para-tantraḥ praviśyate
Tataḥ praviśyate tatra kalpa-mātram-asad-dvayam. (k)[252]

Twofold state (process-of-being)
having the nature of being prior,
The inter-dependent is understood;

Story understood therein merely possible,
not being twofold.

dvayābhāvātmakaḥ pūrvaṃ paratantraḥ praviśyate…	
dvaya	twofold, double; of two kinds or natures[253]
bhāva	existence, entity; condition, state of being, disposition, nature
ātmaka	having the nature of, consisting/composed of, like
pūrva	being before or in front, former, prior, preceding, previous to, earlier than[254]
paratantra	*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine = (other-, inter-) dependent or relative
praviśyate	*praviś*: entering, entrance; intrusion into; being contained in; also: intentness on an object; engaging closely in a pursuit or purpose; manner [255] + *iṣya*: seek; cause to move quickly; impel, animate, promote; deliver, announce; *iṣyate:* "by the wise" = *praviśyate*: understood
… tataḥ praviśyate tatra kalpamātram asaddvayam.	
tata	extended, diffused, protracted; composed (tale), performed (ceremony)[256]
tatra	in/to that place, therein, on that occasion, in that case, therefore
kalpa	possible, feasible; also able, fit, competent; also practice, manner of proceeding, first duty
mātra	having/being/consisting of only/merely; also measure or limit (in space and time); instant, atom, element; occasion
asad	not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood

Table 27- TSN 24

First one understands the nature of the inter-dependent *paratantra*, which "…is constituted by the non-existence of reality" or "…is essentially the absence of duality."[257]

It is then that one understands the assumed or invented *parikalpita*, which in contrast is "inexistent duality" or "the duality that is mere imagination."[258]

Verse 25

ato (sic) *dvayābhāvabhāvo niṣpanno' tra praviśyate/*
tathā hyasav eva tadā asti nāstīti cocyate// (td)[259]

Tato dvaya-abhāva-bhāvo niṣpanno'tra praviśyate
Tathā hi-asau-eva tadā asti-nāsti-iti ca-ucyate. (k)[260]

Story of twofold non-being and being
Absolute (complete) nature… understood.
In that manner surely thus in this way, at that time
Existence and non-existence…

(t)ato dvayābhāvabhāvo niṣpanno' tra praviśyate…	
tata	extended, diffused, protracted; composed (tale), performed (ceremony)
dvaya	twofold, double; of two kinds or natures
abhāva	absence of: existence, entity; condition, state of being, disposition, nature, impulse
niṣpanna	come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded
tra	three
praviś	enter, go into; resort to
… tathā hyasav eva tadā asti nāstīti…	
tathā	in that manner, so, thus; likewise, accordingly
hyasav / hi-asau	*hi*, for, (namely) because; surely, indeed + *asau* (from *adas*), that, a certain, thus, so, there[261]
eva	thus, in this way
tadā	at that time; in that case, then[262]
asti	be, exist, happen, become; be sufficient or able
nāsti	it is not, there is not; assertion of non-existence; incorporeal

Table 28- TSN 25

One understands the perfected *parinișpanna* by finding the non-being of duality within the dependent *paratantra*, and understanding that it—the non-being of duality— is itself both *asti* and *nasti*, existing and non-existing.[263]

Verse 26

trayo 'pyete svabhāvā hi advayālabhyalakṣaṇāḥ/
abhāvād atathābhāvāt tadabhāvasvabhāvataḥ// (td)[264]

Trayo-api-ete svabhāva hi advaya-ālamba-lakṣaṇāḥ
Abhāvād-atathā-bhāvāt-tad abhāvasvabhāvataḥ. (k)[265]

Threefold unification
of own-state-of-being (own-condition),
namely nondual-[non]-grasping-definition;
Non-existence not likewise that non-existence
of own-state-of-being (own-condition)

trayo 'pyete svabhāvā hi advayālabhyalakṣaṇāḥ…	
traya	triple; threefold, consisting of three
'pyete / api ete	uniting with or approaching something[266]
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
hi	for, (namely) because; surely, indeed
advaya	not two-fold or double; non-dual
ālabhya	having grasped, received, obtained, sacrificed[267]
ālamba	support; receptacle; asylum; depending on or from[268]
lakṣaṇa	mark, sign, symbol; characteristic, attribute, quality
… abhāvād atathābhāvāt tadabhāvasvabhāvataḥ.	

abhāva	absence of: existence, entity; condition, state of being, disposition, nature, impulse
atātha	not in that manner, not so, not thus; not likewise, not accordingly
tad	he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now

Table 29- TSN 26

> The three natures are also non dual and ungraspable, (the imaginary one), because of its inexistence; (the dependent one) because it does not exist as (it appears), (the absolute one), because its nature is the inexistence of that (duality).[269]
>
> These three own-beings have characteristics which are surely non-dual and ungraspable, because of (one's) simple non-being, (the other's) non-being like that (in the manner in which it appears), and (the third's) being the own-being of that non-being.[270]

The three *svabhāva* have in common non-duality and non-graspability by definition. The *parikalpita* (as imagined duality) is non-dual and ungraspable because it—the imagined duality— does not exist. The *paratantra* (caused or "dependent" phenomenal appearance) is non-dual and ungraspable because it does not exist as it appears (i.e., as dual). The perfected or complete *pariniṣpanna* non-dual and ungraspable because it is by its very nature the absence of that imagined duality, that is, the *svabhāva* (own-state-of-being) of that *abhāva* (non-being).[271]

TSN 27-30: Analogy to Illusion (The Illusory Elephant)

<u>Verse 27</u>

> *māyākṛtaṃ mantravaśāt khyāti hastyātmanā yathā/*
> *ākāramātraṃ tatrāsti hastī nāsti tu sarvathā// (td)*[272]

Māyā-kṛtam mantravaśāt-khyāti hasti-ātmanā yathā
Ākāra-mātram tatra-asti hastī nāsti tu sarvathā. (k)[273]

Accomplished illusion
by power of instrument of thought,
Perception (idea) of elephant-body (-essence) accordingly;
External aspect (form) being merely
on that occasion-of existence,
Elephant non-existent, however.
All objects (manner of things).

māyākṛtaṃ mantravaśāt khyāti hastyātmanā yathā…	
māya	illusion, unreality, deception; (in the earliest language) art, wisdom, supernatural power[274]
kṛta	accomplished, done, performed; made, prepared; obtained; also: injured, killed; deceived; offended; brought down[275]
mantra	"instrument of thought," sacred text/speech/hymn/formula[276]
vasā	something shining;[277] power,[278] force[279]
khyāti	declaration, assertion; opinion, idea, perception, knowledge; also: name or denomination; renown, fame
hastī	elephant
ātmanā	from "to breathe/move"— "self," (the individual) soul, life principle; abstract individual; also: essence, nature, character; the person or body considered as a whole [280]
yathā	as follows; correlative of, in which way, according as, like
… ākāramātraṃ tatrāsti hastī nāsti tu sarvathā.	
ākāra	form, figure, appearance, external aspect, expression that reveals mental disposition
mātra	having/being/consisting of only/merely; also measure or limit (in space and time); instant, atom, element; occasion
tatra	in/to that place, therein, on that occasion, in that case, therefore
asti	be, exist, happen, become; be sufficient or able
nāsti	it is not, there is not; assertion of non-existence; incorporeal
tu	but, on the contrary, yet, however; also: "Pray!," "I beg," "Do!"
sarvātha	all things, objects; all manner of things; all matters; regarding everything[281]

Table 30- TSN 27

The assumed, invented *parikalpita* may be likened to the manifestation of an elephant through the power of mantras, which are spoken formulas or instruments of thought. Although some materially or essentially real thing appears to be there, its appearance or form exists only momentarily. There is no real elephant there, materially or essentially. This is true of all manner of *parikalpita*.[282]

Verse 28

svabhāvaḥ kalpito hastī paratantras tadākṛtiḥ/
yas tatra hastyabhāvo' sau parinispanna iṣyate// (td)[283]

Svabhāvaḥ kalpito hastī para-tantras-tad-ākṛtiḥ
Yas-tatra hasti-abhāvo'sau parinispanna iṣyate. (k)[284]

Own-state-of-being (own-condition):
Assumed elephant inter-dependent (relatively caused)
that very appearance…
therein non-existent elephant…
perfected nature by the wise.

svabhāvaḥ kalpito hastī paratantras tadākṛtiḥ…	
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties
kalpita	fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
hastī	elephant
paratantra	*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine = (other-, inter-) dependent or relative
tad	he, she, it, that, this; sometimes "that very" or there, then;

	therefore, accordingly; now
ākṛti	constituent part; aspect; form, appearance; kind, species[285]
… yas tatra hastyabhāvo' sau parinispanna iṣyate.	
tatra	in/to that place, therein, on that occasion, in that case, therefore
abhāva	*a*, not, non- + *bhāva*, existence, entity; condition, state of being, disposition, nature, impulse
parinispanna	*pari*: round, about; fully, abundantly; or against, opposite to or towards, in the direction of; or successively, severally + *nispanna*, come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded = developed, perfect, real, existing
iṣyate	seek; cause to move quickly; impel, animate, promote; deliver, announce; *iṣyate:* "by the wise"

Table 31- TSN 28

The appearance of the elephant has a cause; eliminating that cause, e.g., by eliminating the utilization of the instrument of thought or speech, sublates that appearance to a state of non-appearance. The *parinispanna* is "that which remains when the elephant has been negated."[286]

Verse 29

asatkalpas tathā khyāti mūlacittād dvayātmanā/
dvayam atyantato nāsti tatrāsty ākṛtimātrakam// (td)[287]

Asat-kalpas-tathā khyāti mūla-cittād-dvaya-ātmanā
Dvayam-atyanto nāsti tatra-asti-ākṛti-mātrakam. (k)[288]

Mistaken assumptions thus:
Root-consciousness (mentation origin) perception (idea)
essentially dual.
Duality absolutely non-existent;
Therein existence is merely appearance (form).

asatkalpas tathā khyāti mūlacittād dvayātmanā…	
asatkalpas	***asat***, not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood + ***kalpa***, possible, feasible; also able, fit, competent; also practice, manner of proceeding, first duty = mistaken belief about existence
tathā	in that manner, so, thus; likewise, accordingly
khyāti	declaration, assertion; opinion, idea, perception, knowledge; also: name or denomination; renown, fame
mūla	root, foot, basis, foundation, ground, origin, source, cause
citta	mind; memory; intelligence; reason; also noticed; aimed at, longed for; visible, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart
dvaya	twofold, double
ātmanā	from "to breathe/move"— "self," (the individual) soul, life principle; abstract individual; also: essence, nature, character; the person or body considered as a whole [289]
… dvayam atyantato nāsti tatrāsty ākṛtimātrakam.	
dvaya	twofold, double; of two kinds or natures
atyanta	beyond the proper end or limit; excessively; exceedingly, absolutely, completely, perpetually
nāsti	it is not, there is not; assertion of non-existence; incorporeal
tatra	in/to that place, therein, on that occasion, in that case, therefore
asti	be, exist, happen, become; be sufficient or able
ākṛti	constituent part; aspect; form, appearance; kind, species
mātra-ka	having/being/consisting of only/merely; also measure or limit (in space and time); instant, atom, element; occasion

Table 32- TSN 29

The *parikalpita* appears as dual by means of the *mūla-vijñāna*. However, there is no duality "there" in fact, but only the appearance of such.[290]

<u>Verse 30</u>

> *mantravan mūlavijñānaṃ kāṣṭhavat tathatā matā/*
> *hastyākāravad eṣṭavyo vikalpo hastivad dvayam// (td)*[291]

Mantravan-mūlavijñānam kāṣṭhavat-tathatā matā
Hasti-ākāravad-eṣṭavyo vikatpo hastivad-dvayam. (k)[292]

Instrument of thought root-consciousness
Like a stick true nature believed.
Form of the elephant desired.
False idea (doubt) elephant dual.

mantravan mūlavijñānaṃ kāṣṭhavat tathatā matā…	
mantra	"instrument of thought," sacred text/speech/hymn/formula
mūlavijñāna	*mūla*, root, foot, basis, foundation, ground, origin, source, cause + *vijñāna*, act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
kāṣṭhavat	like a stick, either: as fuel, or as petrified[293]
tathatā	true nature, true reality, true suchness, true state of things
mata	thought; believed, supposed; imagined; understood; considered as, taken for; intended, designed; approved, esteemed
… hastyākāravad eṣṭavyo vikalpo hastivad dvayam…	
hasti	elephant
ākārava	**ākāra**: form, figure, appearance, external aspect, expression that reveals mental disposition **ākāravat**, having a form, embodied; well-formed[294]
eṣṭavya	desirable; to be striven after, approved[295]
vikalpa	imagination, fancy, false notion; also alternative, contrivance, difference of perception, distinction, doubt[296]
dvaya	twofold, double; of two kinds or natures

Table 33- TSN 30

The *mūla-vijñāna* functions like the *mantra* (instrument of thought or sacred speech) in this analogy. Just as the illusion, when practically performed by a "magician" for his audience, involves the "conjuring" of an elephant from, say, a large stick of wood so basic mentation or the root-consciousness "conjures" ideas about duality.[297]

TSN 31-34: Knowledge, Cessation and Obtainment

The point of the elephant analogy is not so much about the elephant, but rather about our understanding of our perception of the elephant, as the following verses indicate:

Verse 31

arthatattvaprativedhe yugapal lakṣaṇakriya/
parijñā ca prahāṇaṃ ca prāptiś ceṣṭā yathākramam// (td)[298]

Artha-tattva-prativedhe yugapal-lakṣaṇa-trayam
Parijñā ca prahāṇam-ca prāptiś-ca-iṣṭā yathā-kramam. (k)[299]

In breaking through with regard
to the reality (truth) about material things,
The three definitions work together:
Knowledge, cessation, and attainment.
Action (behavior) according to order (method).

arthatattvaprativedhe yugapal lakṣaṇakriya…	
ārtha	relating to a thing or object; material, significant; resulting from or based on the possession of a thing
tattva	(state of) truth or reality; first principle[300]
prativedhe	*prati*: toward; over against, before, again, back, in return, opposite, near, on, by, at, in, at the time of; with regard to, according to, in consequence of[301] + *vedha*: pious, faithful; also: breaking through, breach, piercing, excavation; also hitting (a mark); also wounding, intrusion, disturbance[302]
yugapad	"in the same yoke," together, simultaneously[303]
lakṣaṇa	mark, sign, symbol; characteristic, attribute, quality
kriya or traya	(kriyā): action, performance, work; also ceremony, argument, contract[304] (traya): triple; threefold, consisting of three
… parijñā ca prahāṇaṃ ca prāptiś ceṣṭā yathākramam…	

parijñā	knowledge; to observe, perceive, learn, understand, comprehend, know, recognize[305]
ca	and, also; even, just; but, yet; if
prahāṇa	ceasing; vanishing[306]
prāpti	advent, occurrence; reaching, attaining; entering, finding, meeting; acquire; rescue; also: validity, correctness[307]
ceṣṭā	movement; gesture, behavior; action, effort, performance; doing
yathā	as follows; correlative of, in which way, according as, like
krama	step; going, proceeding, course; way; regular progress, order, series, succession

Table 34- TSN 31

"Breaking through" epistemically with respect to the true nature of empirically observed objects requires the simultaneous application of three definitions of the *svabhāva* (own-states-of-being): the *parikalpita* (assumed, invented), the *paratantra* (interdependent, caused) and the *parinispanna* (complete, perfected). However, each definition is employed in a methodologically distinct way related, respectively, to *parijñā* (knowledge), *prahāṇa* (cessation), and *prāptiś* (attainment).[308]

<u>Verse 32</u>

parijñānupalambho' tra hānir akhyānam iṣyate/
upalambho 'nimittas tu prāptiḥ sākṣātkriyāpi sā// (td)[309]

Parijñā anupalambho'tra hānir-akhānam-iṣyate
Upalambha-nimittā tu prāptiḥ sākṣāt-kriyā-api sā. (k)[310]

Three: knowledge is non-perception,
Cessation is non-manifestation…
Obtainment is uncaused and direct knowledge,
action approaching wisdom.

-parijñānupalambho' tra hānir akhyānam iṣyate…

parijñā	knowledge; to observe, perceive, learn, understand, comprehend, know, recognize
anupalambha	lack of obtainment, perception, or recognition[311]
tra	three
hāni	abandonment, relinquishment; cessation, disappearance, non-existence; also: decrease, deprivation, loss; insufficiency[312]
akhyāna	non-manifestation, non-appearance
iṣyate	seek; cause to move quickly; impel, animate, promote; deliver, announce; *iṣyate:* "by the wise"
… upalambho 'nimittas tu prāptiḥ sākṣātkriyāpi sā.	
upalambha	obtainment; perception, recognition[313]
animitta	*a* (negation) + *nimitta:* mark, target; sign, omen; cause, motive, ground; also: instrumental or efficient cause[314]
tu	but, on the contrary, yet, however; also: "Pray!," "I beg," "Do!"
prāpti	advent, occurrence; reaching, attaining; entering, finding, meeting; acquire; rescue; also: validity, correctness
sākṣāt	"before the eyes," immediately, directly; plainly, actually[315]
kriyā	action, performance, work; also ceremony, argument, contract
api	uniting with or approaching something[316]
sā	excellent; wise; end, remainder, final emancipation, sleep[317]

Table 35- TSN 32

Parijñā (knowledge) about reality occurs through the non-perception of *parikalpita*. *Hāni* (abandonment) of the *paratantra* occurs through the cessation of mistaken belief-construction about reality. *Upalambha* (obtainment) of knowledge about reality occurs through direct, non-material (i.e., not caused by any admitted material object) perception (or realization) of reality.[318]

Verse 33

dvayasyānupalambhena dvayākāro vigacchati/
vigamāt tasya niṣpanno dvayābhāvo' dhigamyate// (td)[319]

Dvayasya-anupalambhena dvaya-ākāro vigacchati
Vigamāt-tasya niṣpanno dvaya-abhāvo'dhigamyate. (k)[320]

Lack of perception of duality,
Dual form disappears.
Cessation of flowing, perfected
Non-existence (non-condition) irreproachable….

dvayasyānupalambhena dvayākāro vigacchati…	
dvayasya	*dvaya*: twofold, double; of two kinds or natures + *asya*: sitting, abiding, dwelling; state of rest
anupalambha	lack of obtainment, perception, or recognition
ākāra	form, figure, appearance, external aspect, expression that reveals mental disposition
vigacchati	*vi* + *gacchati*: go, move; go or come to, get at, fall into or upon; undergo; incur; reach, acquire;[321] vanish, disappear[322]
… vigamāt tasya niṣpanno dvayābhāvo' dhigamyate.	
vigama	going away, cessation, absence; abstention, avoidance[323]
tasya	flowing or conveying
niṣpanna	come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded
abhāva	absence of: existence, entity; condition, state of being, disposition, nature, or impulse
'dhig	*a* (negation) + *dhig* (from *dhik*); indicating reproach ("shame!")[324] = irreproachable

Table 36- TSN 33

Parikalpita, or the illusory elephant, no longer appears in the field of perception once the *paratantra*, or the conjuring *mantra*, ceases. *Pariniṣpanna*, or the unconditioned (unobscured) truth (log) behind the illusion (elephant) is the result.[325]

Verse 34

hastino' nupalambhaś ca vigamaś ca tadākṛteḥ/
upalambhaś ca kāṣṭhasya māyāyāṃ yugapad yathā// (td)[326]

Hastino'nupalambhaś-ca vigamaś-ca tad-ākṛteḥ
Upalambhaś-ca kāṣṭhasya māyāyām yugapad-yathā. (k)[327]

Also simultaneous:
elephant non-perception,
cessation accordingly of form,
and perception of stick abiding in illusion.

hastino' nupalambhaś ca vigamaś ca tadākṛteḥ…	
hasti (-na)	elephant
anupalambha	*a* (negation) + obtainment, perception, or recognition
ca	and, also; even, just; but, yet; if
vigama	going away, cessation, absence; abstention, avoidance
tad	he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
ākṛti	constituent part; aspect; form, appearance; kind, species
… upalambhaś ca kāṣṭhasya māyāyāṃ yugapad yathā.	
kāṣṭhasya	(kāṣṭhava): like a stick, either: as fuel, or as petrified
asya	sitting, abiding, dwelling; state of rest
māya	illusion, unreality, deception; (in the earliest language) art, wisdom, supernatural power
yugapad	"in the same yoke," together, simultaneously
yathā	as follows; correlative of, in which way, according as, like

Table 37- TSN 34

As in the analogy of the elephant: the non-perception of the elephant (*parikalpita*), the cessation of the *mātra* (*paratantra*), and the perception of the log as it actually is (*parinişpanna*)—that is, as a big stick and not an elephant— occur simultaneously.[328]

TSN 35-8: Enlightenment Through Understanding *Citta-Mātra*

Four Arguments for the Thesis

Verse 35

viruddhadhīkāraṇatvād buddher vaiyarthyadarśanāt/
jñānatrayānuvṛtteś ca mokṣāpatter ayatnataḥ// (td)[329]

Viruddha-dhī-vāraṇatvād buddhyā vaiyyarthya-darśanāt
Jñāna-traya-anuvṛtteś-ca mokṣa-āpattir-ayatnataḥ (k)[330]

Doubtful thought restrained,
one awakened
Verily wise teaching;
Knowledge threefold following,
And liberation occurring without effort.

viruddhadhīkāraṇatvād buddher vaiyarthyadarśanāt…	
viruddha	opposed, restrained; surrounded; forbidden; doubtful, precarious; adverse; odious[331]
dhī	perceive, think; desire; (religious) thought, meditation; understanding, intelligence, knowledge; science, art; mind; intention, design; opinion[332]
vāraṇa	warding off, opposing; restraining; preventative; forbidden; sometimes: wild or resistant elephant[333]
tvad	one, several, partly; also (alt. *tvam*, *tvan*, *tvat*); thy, thee, thou, etc.
buddha	awakened; expanded, conscious, wise; known, understood[334]
vaiyarthya	*vai:* truly, verily[335] + *arthya*: wise[336]
darśana	showing, exhibiting, teaching; observing, perceiving, inspection; apprehension, discernment; also: view, doctrine[337]
… jñānatrayānuvṛtteś ca mokṣāpatter ayatnataḥ.	
jñāna	knowing, knowledge, cognizance; wisdom, intelligence; also: mark, sign, characteristic (of recognition)[338]
traya	triple; threefold, consisting of three
anuvṛtti	following; obedience, conformity, compliance; imitation[339]
ca	and, also; even, just; but, yet; if
mokṣa	liberation, emancipation; release (from transmigration, earthly

	existence); also relinquishment, abandonment[340]
āpatti	occurrence; entering into a state, condition, relationship; changing into; also: misfortune, transgression[341]
ayatnatas	without effort or exertion[342]

Table 38- TSN 35

The viewpoint of the TSN is said to be true for several reasons. First, because "(mind) is the cause of contradictory ideas" or "there being contradictory views in relation to the same moment"; perceiving the truth assists in "getting rid of misunderstanding" or "restraint of thought."[343] Second, because of "intellectually seeing the meaningless," "the intellect's vision of unrealities," or "the intellect's seeing without a true object."[344] Third, "because of the different developments of the three kinds of knowledge";[345] and fourth, because otherwise, there would be no need to strive for *mokṣa* (liberation) at all.

Consciousness-Occasion

Verse 36

cittamātropalambhena jñeyārthānupalambhatā/
jñeyārthānupalambhena syāc cittānupalambhatā// (td)[346]

Citta-mātra-upalambhena jñeya-artha-artha-anupalambhatā
Jñeya-artha anupalambhena syāc-citta-anupalambhatā. (k)[347]

Perception of consciousness-instant,
Non-perception of material object;
Non-perception of material object, it may be
Non-perception of consciousness.

cittamātropalambhena jñeyārthānupalambhatā…

citta	mind; memory; intelligence; reason; also noticed; aimed at, longed for; visible, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart
mātra	having/being/consisting of only/merely; also measure or limit (in space and time); instant, atom, element; occasion
upalambha	obtainment; perception, recognition
jñeya	to be known; to be learned, understood, perceived, investigated
ārtha	relating to a thing or object; material, significant; resulting from or based on the possession of a thing
anupalambha	lack of obtainment, perception, or recognition
… jñeyārthānupalambhena syāt cittānupalambhatā.	
syāt	(alt. *syād*), perhaps, it may be[348]

Table 39- TSN 36

Through the perception of *citta-mātra* arises the non-perception of material objects. Through this non-perception of external "things," there is non-perception of consciousness itself.[349]

I have elected here to break with the traditional translation of "mātra" in Vasubandhu's work as "merely" or "only," choosing instead "occasion." While "atom" or "element" would not be viable terms, given Vasubandhu's forthcoming arguments in the *Viṃśika-Karikas* again atomic realism, I believe that "occasion" (or "instant")—if understood as dynamic, momentary, and instantly perishing— would provide a rich alternative to the traditional reading. Acknowledging my lack of expertise in Sanskrit, this is a bold move, but I do not believe that it is an unfounded one. Without belaboring any comparisons to Alfred North Whitehead in the present project,[350] I would like to suggest simply that "consciousness-occasion" expresses the fundamental Buddhist idea of momentary existence (or in Whiteheadian terms, "perpetual perishing") in a way

that "consciousness-only" or "mere mind" does not. That this expression does not explicitly entail a rejection of any non-mental reality does not, to this author, present any obvious problem at this juncture.

Enlightened Perception

Verse 37

dvayor anupalambhena dharmadhātūpalambhatā/
dharmadhātūpalambhena syād vibhutvopalambhatā// (td)[351]

Dvayor-anupalambhena dharma-dhātu-upalambhatā
Dharma-dhātu-upalambhena syād-vibhutva-upalambhatā. (k)[352]

Non-perception of duality,
Perception of fundamental nature of reality;
Perception of fundamental nature of reality,
It may be
Perception of unlimitedness.

dvayor anupalambhena dharmadhātūpalambhatā…	
dvaya	twofold, double; of two kinds or natures
anupalambha	lack of obtainment, perception, or recognition
dharma-dhatu	*dharma:* nature, character, condition; essential quality, property, mark ; also according to the nature of; that which is established or firm; steadfast decree, usage, practice; duty, right, justice; virtue, morality; law or doctrine + *dhatu*: realm, sphere, layer, stratum; also constituent element[353] = essence/fundamental nature/ground of dharmas/reality/events/things
upalambha	obtainment; perception, recognition
… dharmadhātūpalambhena syād vibhutvopalambhatā.	
syāt	(alt. *syād*), perhaps, it may be
vibhutva	omnipresence, omnipotence; unlimitedness[354]

Table 40- TSN 37

Through the non-perception of duality, that is, of material objects and immaterial but enduring "selves" (consciousness), there arises the perception of *dharma-dhātu*, or the essence, ground or fundamental nature of the *dharmas* (events and things). Through this perception of *dharma-dhātu*, there is perception of *vibhutva*, or unlimitedness.[355]

<u>Verse 38</u>

upalabdhavibhutvaś ca svaparārthaprasiddhitaḥ/
prāpnoty anuttarāṃ bodhiṃ dhīmān kāyatrayātmikām// (td)[356]

Upalabdha-vibhutvaś-ca sva-para-artha-prasiddhitaḥ
Prāpnoti-anuttarām bodhim dhīmān kāya-traya-ātmikām (k)[357]

Perception of unlimitedness and
(perception of) own-absolute-thing-attainment,
Attains excellent wisdom (and)
the threefold Buddha-bodies.

upalabdhavibhutvaś ca svaparārthaprasiddhitaḥ…	
upalabdha	obtained, received; conceived, perceived; also: guessed[358]
vibhutva	omnipresence, omnipotence; unlimitedness
ca	and, also; even, just; but, yet; if
sva	own
para	far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost
ārtha	relating to a thing or object; material, significant; resulting from or based on the possession of a thing
prasiddhi	accomplishment, attainment; proof; also: celebrity, fame; rumor, public opinion; trivial[359]
… prāpnoty anuttarāṃ bodhiṃ dhīmān kāyatrayātmikām.	
prāpnoti	attain (to), reach, arrive (at), meet (with), find; also incur, suffer; result, be in force[360]
anuttara	principal, chief; best, excellent; fixed, firm; also: without reply,

	silent; evasive reply held to be no answer; also: low, inferior[361]
bodhi	perfect knowledge; enlightened intelligence; also: tree of wisdom[362]
dhīmant	intelligent, wise, sensible[363]
kāya	body; also collection, assemblage[364]
traya	triple; threefold, consisting of three
ātmīkṛ	make one's own; take possession of[365]

Table 41- TSN 38

From the perception of unlimitedness and of "own-absolute-thing-attainment," or the way in which the mind perceives material things, enlightened intelligence arises.[366]

Summary

There are three *svabhāva* of phenomenal appearances: the *paratantra* (P= what appears), the *kalpita* (K= how P appears) and the *niṣpanna* (N= the absence of K in P). K is the appearance of duality. P is *asatkalpa*, a false idea about existence. *Asatkalpa* is of *citta* (mind). Citta has a causal mode, the *ālaya-vijñāna* (dwelling-consciousness), which is *citavāt*, accumulating the impressions of past experience. *Citta* also has an effected mode, the seven-fold *pravṛtti-vijñāna* (active- or evolving-consciousness), which evolves as *citra*, that is, in diverse forms.

The causal and effected modes conjointly form the *abhūta-kalpa* (purely or entirely unreal or untrue construction or assumption) and function in three ways. The first function of cause-and-effect consciousness is as *vaipāika* (maturational), and occurs by means of the *ālaya*- (abode) *vijñāna* in its function as a *mūla*- (root/cause) *vijñāna*. The second and third functions are as *naimittika* (caused) and *prātibhāsika* (phenomenal), and

these functions are executed through the eightfold *pravṛtti-* (active) *vijñāna.* The caused and phenomenal modes arise as modifications depending upon *dṛśya-dṛg-vitti-vṛttita* (the subject/seer, object/seen, and knowledge modes of being or functioning).

Each *svabhāva* is both existent (*sat*) and non-existent (*asat*), as well as dual (*dvaya*) and non-dual (*advaya*):

	Sat Existing	***Asat*** Non-Existing	***Dvaya*** Dual	***Advaya*** Non-Dual
Kalpita How P Is Imagined	Because it is *sadasallakṣano* (existing in definition)	Because it is *atyantābhāva* (without real existence)	Because it is imagined as dual	Because it is non-dual in reality
Paratantra Phenomenal Appearances	Because it is *sadasallakṣano*	Because it does not exist as it appears	Because it appears as dual	Because "its existence as a mere appearance is singular"
Niṣpanna N = Absence of K in P	Because it exists as non-dual (*advaya*)	Because it is the non-existence of duality	Because it is the true nature of duality, viz., its absence	Because it has the nature of unity without duality

Table 42- *Svabhāva* and Non-/Existence and Non-/Duality

The *svabhāva* of the perfected nature is non-different from that of the non-perfected natures. The converse is also true. *Pariniṣpanna* is non-different in definition from *kalpita* because *kalpita* is non-existent duality ("because the nature (of the last one) is the inexistent duality," or "because of (one's) state as the own-being of a non-existent duality"); while *pariniṣpanna* is non-existence of duality ("because the nature (of the first one) is the inexistence of that (duality)," or "because of (the other's) being the own-being

of the non-being of that duality.") *Kalpita* is non-different in definition from *parinişpanna* because the *svabhāva* of *parinişpanna* is non-dual ("because the nature (of the last one) is non-duality," or "for the perfected nature is essentially nondual"); and the *svabhāva* of *kalpita* is the non-existence of duality ("because the nature (of the first one) is the inexistence of duality," or "the imagined nature is essentially the non-existence of that duality.")

Parinişpanna is non-different in definition from *paratantra* because *paratantra* is non-existent as it appears ("because the nature (of the last one) is the inexistent reality," or "for the former being in the nature of non-existent duality…"); and *parinişpanna* is the non-existence of appearance ("because the nature (of the first one) is not as it appears," or "… is by nature non-existent in the form in which it appears.") *Paratantra* is non-different in definition from *parinişpanna* because *paratantra* does not exist in the form in which it appears, that is, it has no *svabhāva* as it appears ("because the nature (of the first one) is not as it appears," or "the former being in the nature of non-existent duality"); and the *svabhāva* of *parinişpanna* is the unreality (*abhāva*) of duality ("because the nature (of the last one) is the inexistent duality," or "by nature non-existent in the form in which it appears.")

Non-different in definition because…	***Kalpita*** Modified	***Paratantra*** Modified	***Nişpanna*** Unmodified
Kalpita Modified	== * == (not discussed)	== * == (not discussed)	The *svabhāva* of N is non-dual and the *svabhāva* of K is the non-existence of duality

Paratantra Modified	== * == (not discussed)	== * == (not discussed)	P has no *svabhāva* as it appears and the *svabhāva* of N is the *abhāva* of duality
Niṣpanna Unmodified	K is non-existent duality and N is the non-existence of duality	P does not exist as it appears and N is the non-existence of appearance	== * == (not discussed)

Table 43- *Svabhāva* and Non-Difference of the Perfected and Non-Perfected

There is a *krama* (order) of the distinctions or changes among the *trisvabhāva*, about which *vyavahārādhikārataḥ* (operating rules, or epistemological conventions) are established regarding the "things" of empirical observation.

	Epistemic Definitions	Existence, Duality & Why All Three Are Ungraspable	
1st— Paratantra	The cause/ground of belief K	Non-existence of duality	It doesn't exist as it appears (i.e., as dual)
2nd— Kalpita	Conventional belief based on empirical observation	Non-existent duality	It (i.e., the imagined duality) does not exist
3rd— Niṣpanna	*Samuccheda* (termination) of belief K	Entered via (a) finding non-being of duality within P and (b) understanding how P is *a/sat*	It is by nature the absence of the duality imagined

Table 44- *Svabhāva* and Epistemological *Krama*

The *parikalpita* is conventional belief or practice based on empirical observation. ("…The imaginary (nature) is the empirical reality"; "… is essentially of conventional values"; "… is that which exists only conventionally.") The *paratantra* is the cause of that belief. ("…[The dependent nature]… is the creator of the empirical reality"; "… is essentially that which brings about such conventional values"; "…is the cause… of that which exists only conventionally.") The *parinișpanna* is the *samuccheda* (termination) of conventional belief. ("The other nature (the absolute,) is the destruction of the empirical reality"; "… is the nature freed of all conventional values"; "… is that which destroys that which exists only conventionally.") Thus the inference is that one needs to sublate "mere" empirical observation and inference with something more reliable. "How it is" to the observer will always be effected by the circumstances in which observation happens. First one understands the nature of the inter-dependent *paratantra*, which "…is constituted by the non-existence of reality" or "…is essentially the absence of duality." It is then that one understands the assumed or invented *parikalpita*, which in contrast is "inexistent duality" or "the duality that is mere imagination."

One understands the perfected *parinișpanna* by finding the non-being of duality within the dependent *paratantra*, and understanding that it—the non-being of duality— is itself both *asti* and *nasti*, existing and non-existing.

The three *svabhāva* have in common non-duality and non-graspability by definition. The *parikalpita* (as imagined duality) is non-dual and ungraspable because it—the imagined duality— does not exist. The *paratantra* (caused or "dependent" phenomenal appearance) is non-dual and ungraspable because it does not exist as it

appears (i.e., as dual). The perfected or complete *parinişpanna* non-dual and ungraspable because it is by its very nature the absence of that imagined duality, that is, the *svabhāva* (own-state-of-being) of that *abhāva* (non-being).

The assumed, invented *parikalpita* may be likened to the manifestation of an elephant through the power of mantras, which are spoken formulas or instruments of thought. Although some materially or essentially real thing appears to be there, its appearance or form exists only momentarily. There is no real elephant there, materially or essentially. This is true of all manner of *parikalpita.* The appearance of the elephant has a cause; eliminating that cause, e.g., by eliminating the utilization of the instrument of thought or speech, sublates that appearance to a state of non-appearance.

The *parinişpanna* is "that which remains when the elephant has been negated." The *parikalpita* appears as dual by means of the *mūla-vijñāna*. However, there is no duality "there" in fact, but only the appearance of such. The *mūla-vijñāna* functions like the *mantra* (instrument of thought or sacred speech) in this analogy. Just as the illusion, when practically performed by a "magician" for his audience, involves the "conjuring" of an elephant from, say, a large stick of wood so basic mentation or the root-consciousness "conjures" ideas about duality.

"Breaking through" epistemically with respect to the true nature of empirically observed objects requires the simultaneous application of three definitions of the *svabhāva* (own-states-of-being): the *parikalpita* (assumed, invented), the *paratantra* (interdependent, caused) and the *parinişpanna* (complete, perfected). However, each definition is employed in a methodologically distinct way related, respectively, to

parijñā (knowledge), *prahāṇa* (cessation), and *prāptiś* (attainment). *Parijñā* (knowledge) about reality occurs through the non-perception of *parikalpita*. *Hāni* (abandonment) of the *paratantra* occurs through the cessation of mistaken belief-construction about reality. *Upalambha* (obtainment) of knowledge about reality occurs through direct, non-material (i.e., not caused by any admitted material object) perception (or realization) of reality.

Parikalpita, or the illusory elephant, no longer appears in the field of perception once the *paratantra*, or the conjuring *mantra*, ceases. *Parinispanna*, or the unconditioned (unobscured) truth (log) behind the illusion (elephant) is the result. As in the analogy of the elephant: the non-perception of the elephant (*parikalpita*), the cessation of the *mātra* (*paratantra*), and the perception of the log as it actually is (*parinispanna*)—that is, as a big stick and not an elephant— occur simultaneously.

The viewpoint of the TSN is said to be true for several reasons. First, because "(mind) is the cause of contradictory ideas" or "there being contradictory views in relation to the same moment"; perceiving the truth assists in "getting rid of misunderstanding" or "restraint of thought." Second, because of "intellectually seeing the meaningless," "the intellect's vision of unrealities," or "the intellect's seeing without a true object." Third, "because of the different developments of the three kinds of knowledge"; and fourth, because otherwise, there would be no need to strive for *mokṣa* (liberation) at all.

Through the perception of *citta-mātra* arises the non-perception of material objects. Through this non-perception of external "things," there is non-perception of consciousness itself. Again, I have elected here to break with the traditional translation

of “mātra” in Vasubandhu’s work as “merely” or “only,” choosing instead “occasion.” While “atom” or “element” would not be viable terms, given Vasubandhu’s forthcoming arguments in the *Viṃśika-Karikas* again atomic realism, I believe that “occasion” (or “instant”)—if understood as dynamic, momentary, and instantly perishing— would provide a rich alternative to the traditional reading. That this expression does not explicitly entail a rejection of any non-mental reality does not present any obvious problem.

Through the non-perception of duality, that is, of material objects and immaterial but enduring “selves” (consciousness), there arises the perception of *dharma-dhātu*, or the essence, ground or fundamental nature of the *dharmas* (events and things). Through this perception of *dharma-dhātu*, there is perception of *vibhutva*, or unlimitedness. From the perception of unlimitedness and of “own-absolute-thing-attainment,” or the way in which the mind perceives material things, enlightened intelligence arises.

In the final chapter of this project, these ideas will be assessed in comparison with the content of Vasubandhu’s *Twenty Verses (on the Nature of Consciousness)* and *Thirty Verses* for epistemological and ontological readings. At this point, the argument for the *Trisvabhāva-Nirdeśa* as an epistemological text seems to be supported. It will remain to be see if such a reading of the following two works is possible, and in either case, whether an epistemological reading of the *Trisvabhāva* in any way affects the contention that the verses on consciousness are clearly metaphysical, and tend to an absolute form of idealism.

[42] Fernando Tola and Carmen Dragonetti, *Being as Consciousness: Yogācāra Philosophy of Buddhism*. (Motilal Banarsidass, 2004.)
[43] Thomas E. Wood, *Mind Only: a Philosophical and Doctrinal Analysis of the Vijñānavāda*. (Honolulu: University of Hawai'i Press, 1991).
[44] Stefan Anacker, *Seven Works of Vasubandhu: The Buddhist Psychological Doctor*. Religions of Asia Series no. 8. (Delhi: Motilal Banarsidass, 1984).
[45] Ake Boquist, *Trisvabhāva: a Study of the Development of the Three-ṇature-ṭheory in Yogācāra Buddhism*. (Lund, Sweden: Dept. of History and Religions, University of Lund, 1993.)
[46] Thomas A. Kochumuttom *A Buddhist Doctrine of Experience: A New Translation and Interpretation of the Works of Vasubandhu*. (New Delhi: Motilal Banarsidass, 1982).
[47] Tola and Dragonetti, p. 219.
[48] Kochumuttom, footnote p. 93.
[49] **kalpita** mfn. made, fabricated, artificial; composed, invented; performed, prepared; assumed, supposed; inferred; regulated, well arranged Yāj.; having a particular rank or order ṂBh. Ṃn. ix, 166; caparisoned (as an elephant) L.; m. an elephant armed or caparisoned for war W.; (%{A}) f. a kind of allegory Vām. iv, 2, 2. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.
[50] **para** a. far, distant, different; either in space, i.e. remote, opposite, foreign, hostile--or in time, i.e. past, previous, former, ancient, old; subsequent, future, later, last, extreme; --or in number, order, & degree, i.e. exceeding, more than; following, standing after, worse, worst; surpassing, superior, better, best (in the compar. mgs mostly w. abl. or ---). --m. another, stranger, foe, the supreme Spirit, the Absolute, a man's name. n. remotest distance, highest point or degree, final beatitude; chief matter or occupation, esp. adj. ---quite consisting of, filled with, devoted to, intent upon; as adv. & prep. beyond, after (abl.); hereafter, next, moreover, further ({atas, itas}, or {tatas}), excessively, beyond measure; at the best, at the utmost; at least, at any rate; but, however ({tu} or {kiṃ tu}). --ābstr. {paratā} f., {-två} n. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.
[51] **tantra** n. loom, the warp of a weft; anything continuous, regular, lasting, firm, constant, prevalent, or essential; series, troop, army; foundation, basis, regular order, chief part, main point; rule, theory, authority, doctrine, science; book, esp. a kind of mystic works, a magical formula; means, expedient, stratagem; medicine, esp. a specific. f. {tantrī} (nom. {-s}) string, lute. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.
[52] **ca** (encl.) and, also; even, just; but, yet; if. It is often joined with {api & eva}. -- {ca--ca} as well--as, both--and (also {ca--tu}), no sooner--than, although--yet; w. neg. neither--nor. {ca--na ca (tu}) although--yet not, {na ca--ca} although not--nevertheless. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.

[53] **pari** ind. round, around, about, round about; fully, abundantly, richly (esp. ibc. (where also %{parī}) to express fullness or high degree) ṚV. &c. &c.; as a prep. (with acc.) about (in space and time) ṚV. ĀV.; against, opposite to, in the direction of, towards, to ib. (cf. Pāṇ. 1-4, 90; also at the beginning of a comp. mfn.; cf. ib. ii, 2, 18 Vārtt. 4 Pat. and %{pary-adhyayana}); beyond, more than ĀV.; to the share of (with %{as}, or %{bhū}, to fall to a person's lot) Pāṇ. 1-4, 90; successively, severally (e.g. %{vṛkṣam pari sicati}, he waters tree after tree) ib.; (with abl.) from, away from, out of ṚV. ĀV. ŚBr. (cf. Pāṇ. 1-4, 93); outside of, except Pāṇ. 1-4, 88 Kāś. (often repeated ib. viii, 1, 5; also at the beginning or the end of an ind. comp. ib. ii, 1, 12); after the lapse of Ṃn.iii, 119 ṂBh. xiii, 4672 (some read %{parisaṃvatsarāt}); in consequence or on account or for the sake of ṚV. ĀV.; according to (esp. %{dhármaṇas pári}, according to ordinance or in conformity with law or right) ṚV. (Cf. Zd. {pairi}; Gk. $.) &181611(591,2) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

[54] **niṣpanna** mfn. gone forth or sprung up, arisen, descended from (abl., rarely instr.) R. Var.; (in gram.) derived from (abl.) ṣarvad.; brought about, effected, succeeded, completed, finished, ready Kathās. Ṛājat. ḥit. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[55] **traya** mf (%{Í})n. (fr. %{trí} Pāṇ. 5-2, 43) triple, threefold, consisting of 3, of 3 kinds ṚV. x, 45, 2 ĀV. iv, 11, 2 Vṣ. &c. (%{-yÍ vidyÁ}), " the triple sacred science," reciting hymns, performing sacrifices, and chanting (ṚV., YV., and SV.) ŚBr. ĀitBr. &c. (457,2); n. a triad (chiefly ifc.) ChŪp. KaṭhŪp. Ṃn. &c.; (%{I}) f. id. see %{śata-}; = %{-yÍ vidyÁ} Gaut. Ṃn. &c.; the Buddh. triad (Buddha, ḍharma, and ṣaṃgha) Hcar. viii; summit Bālar. i, 28; a woman whose husband and children are living L.; Venonia anthelminthica L.; %{su-mati} L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/27/2007.

[56] **svabhāva** m. (ifc. f. %{A}) native place Vishṇ.; own condition or state of being, natural state or constitution, innate or inherent disposition, nature, impulse, spontaneity; (%{-vāt} or %{-vena} or %{-va-tas} or ibc.), from natural disposition, by nature, naturally, by oone's self, spontaneously) ŚvetŪp. Ṃn. ṂBh. &c.; %{-kṛta} mfn. done by nature, natural VarBṛṣ.; %{-kṛpaṇa} m. " naturally mean. of a Brāhman Pacat.; %{-ja} mfn. produced by natural disposition, innate, natural R. ṣāh. &c.; %{-janita} mfn. id. Kāv.; %{-tas} ind. see above; %{-tā} f. (ātakam.) or %{-tva} n. (ṬPrāt. Sch..) the state of innate disposition or nature; %{-daurjanya} n. natural or innate wickedness W.; %{-dveṣa} m. natural hatred L.; %{-prabhava} mfn. (= %{-ja} above) VarBṛṣ.; %{-bhāva} m. natural disposition Pacat.; %{-vāda} m. the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties MW. (1276,2); %{-vādin} m. one who maintains the above doctrine ib.; %{-śūra} mfn. possessing natural heroes (others, " valiant by nature") ḥit.; %{-siddha} mfn. established by nature, natural, imiate ĀśvŚr. Bhartṛ.; self-evident, obvious

Kāś.; %{-vÂrtha-dīpikā} f. ṇ. of Comm.; %{-vôkta} mfn. said or declared spontaneously Yāj. Sch..; %{-vôkti} f. statement of the exact nature (of anything), accurate description of the properties (of things) Kāvyâd. Pratāp. &c.; spontaneous declaration A.; %{-vônnata-bhāva} mfn. high-minded by nature (%{-tva} n.) Hariv. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

[57] **dhīraṇa** a. devout, pious. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/27/2007.

[58] **gambhīra** mfn. = %{gabh-} ṚV. (only in the beginning of Pādas, six times) ĀV. &c. (in post-Vedic writings %{gambh-} is more used than %{gabh-}; the deepness of a man's navel, voice, and character are praised together VarBṛṣ. lxviii, 85; hence a person who is said to have a deep navel, voice, and character is called %{tri-g-} mf (%{A})n. ṂBh. iv, 254; v, 3939); m. (= %{jambh-}) the lemon tree L.; a lotus L.; a ṃantra of the ṚV. L.; (= %{gabh-}) ṇ. of a son of Bhautya VP. (v.l.); (%{A}) f. a hiccup, violent singultus (with %{hikkā} Ṣuśr.) W.; ṇ. of a river ṃegh. 41; (%{am}) n. " depth," with %{jamad-agneḥ}ṇ. of a ṣāman. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/27/2007.

1 **gabhīra** mf(%{A4})n. deep (opposed to %{gAdha} and %{dIna}) RV. &c. (346,3) ; (Naigh. i, 11) deep in sound, deep sounding, hollow-toned RV. v, 85, 1 R2itus. ; profound, sagacious, grave, serious, solemn, secret, mysterious RV. AV. v, 11, 3 ; (%{gambh-} MBh. &c.) Prab. iv, 15 Sa1h. ; dense, impervious BhP. viii, 3, 5 ; (%{gambh-} R. iii) ; not to be penetrated or investigated or explored, inscrutable ; `" inexhaustible "', uninterrupted (time) BhP. i, 5, 8 ; (%{gambh-}, iv, 12, 38 ; v, 24, 24) ; m. N. of a son of Manu Bhautya or of Rambha VP. iii, 2, 43 BhP. ix, 17, 10. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/20/2008.

[59] **jeya** mfn. to be known (e.g. %{jeyo mahÂrṇavo'tra}, it should be known that there is here a great sea VarBṛṣ. xiv, 19; %{kathaṃ na jeyam asmābhir nivartitum}, how should we not know how to leave off Bhag. i, 39) Ṃn. Yāj. R. &c.; to be learnt or understood or ascertained or investigated or perceived or inquired about ṠvetŪp. i, 12 ṂBh. iii, 2737 ṇal. &c. (426,3) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[60] 1 **iṣ** 1 cl. 1. P. %{eṣati} (see %{anu-} 1. %{iṣ} and %{pari-} 1. %{iṣ}) Ā. %{eṣate}, to seek, search BhP.: cl. 4. P. %{íṣyati} and 9. P. Ā. %{iṣṇÁti} (p. %{iṣṇát} ṚV. i, 181, 6, and %{iṣṇāná} ṚV. i, 61, 13; pf. 3. pl. %{īṣus} ṚV., and %{īṣiré} ĀV.; %{aiṣīt}; inf. %{iṣádhyai} ṚV. vii, 43, 1) to cause to move quickly, let fly, throw, cast, swing ṚV.; to send out or off, stream out, pour out, discharge; to deliver (a speech), announce, proclaim ĀV. ṠBr.; to impel, incite, animate, promote ṚV. ĀV. Vṣ. ṠBr. 2 **iṣ** 2 ifc. mfn. moving quickly, speedy. see %{aram-iṣ}. 3 **iṣ** 3 cl. 6. P., ep. and Ved. also Ā. %{ic-cháti} (ṣubj. %{icchāt} ṚV. ĀV.), %{icchate} (ĀV. xi, 5, 17; impf. %{aicchat}, %{iyeṣa} and

%{īṣe}, %{eṣiṣyate}, %{aiṣīt}, %{eṣitum} or %{eṣṭum}), to endeavour to obtain, strive, seek for ṚV. ĀV. ŚBr. ĀitBr.; to endeavour to make favourable; to desire, wish, long for, request; to wish or be about to do anything, intend ṚV. ĀV. ŚBr. R. ḥit. Śak. &c.; to strive to obtain anything (acc.) from any one (abl. or loc.); to expect or ask anything from any one ṂBh. Ṃn. Śak. Ṛagh. ḥit. &c.; to assent, be favourable, concede KātyŚr. Ṃn. Kathās.; to choose Ṃn.; to acknowledge, maintain, regard, think Pāṇ. Comm.: Pass. %{iṣyate}, to be wished or liked; to be wanted ṂBh. ḥit. Śak. &c.; to be asked or requested; to be prescribed or ordered Ṃn. R.; to be approved or acknowledged; to be accepted or regarded as ṂBh. Prab. Yāj. Ṃn. &c.; to be worth; to be wanted as a desideratum see 2. %{iṣṭi}: Caus. %{eṣayati}, (in surg.) to probe Ṣuśr. ii, 7, 15: ḍesid. %{eṣiṣiṣati}; (with %{iṣ} cf. ōld Germ. {eiscôm}, " I ask"; Mod. Germ. {heische}; Angl. Sax. {ásciani} cf. also Gk. $, $; ḷith. {je0skóti}; ṛuss. {iskate}, " to seek.") &52923(169,1) 4 **iṣ** 4 mfn. ifc. seeking for (see %{gav-iṣ}, %{paśv-iṣ}, &c.); %{ṭ} f. wish Hariv. (cf. %{iṭ-cara}). 5 **iṣ** 5 %{ṭ} f. anything drunk, a draught, refreshment, enjoyment; libation; the refreshing waters of the sky; sap, strength, freshness, comfort, increase; good condition, affluence ṚV. ĀV. Vṣ. ĀitBr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/13/2007.

[61] Tola & Dragonetti, p. 219; Kochumuttom, p. 247.

[62] See also Tola and Dragonetti, p. 222; Kochumuttom, ibid.; Wood, p. 31; Anacker, p. 291.

[63] Tola and Dragonetti, ibid.

[64] Kochumuttom, footnote p. 93.

[65] **yad** n. sg. of {yå} (used also as stem ---); as conj. that (after such verbs as say, think, etc.), in order that, as for the fact that; when, if; wherefore, why; as, because, since. Often correl. to {tåd} q.v. -- {ådha yåd} & {yadapi} although, however; {yadvā} or else; however, nevertheless; {yatsatyam} certainly, indeed. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[66] **khyāti** f. " declaration," opinion, view, idea, assertion BhP. xi, 16, 24 ṣarvad. xv, 201; perception, knowledge Yogas. ṭattvas. (= %{buddhi}) ṣarvad.; renown, fame, celebrity Ṃn. xii, 36 ṂBh. iii, 8273 R. &c.; a name, denomination, title ṂBh. i; xiv R. iii, 4, 17; Celebrity (personified as daughter of Daksha VP. i, 7, 23; 8, 14 f.; 9 f.; or of Kardama BhP. iii, 24, 23) Hariv. 7740; ṇ. of a river in Krauca-dvīpa VP. ii, 4, 55; m. n. of a son of Ūru by Āgneyī (v.l. %{svāti}) Hariv. 73 VP. i; of a son of the 4th ṃanu BhP. viii, 1, 27. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/27/2007.

[67] 1 **yathā** " in such a manner as follows," namely, viś. Buddh. (cf. Pāli %{seyyathā}; %{sá yáthā-} ŚBr.) ain. (in Prākṛit {taṃ jahā}; cf. %{sejjahā}) Pat. Śak.; (cf. $; Goth. {sa}, {so}, {that-a}; Lat. {(is-te}, {(is)-ta}, {(is-)tud}, {tam}, {tum}, {tunc}.) 3 **yathā** ind. (in Veda also unaccented; fr. 3. %{ya}, correlative of %{táthā}) in which manner or way, according as, as, like (also with %{cid}, %{ha}, %{ha vai}, %{iva}, %{ivÂGga},

%{iva ha}, %{eva}, and followed by correl. %{tathā}, %{tathā tathā}, %{tadvat}, %{cvam}, Ved. also %{evá}) ṚV. &c. &c. (%{yathâîtat} or %{yathâîvâîtat}, " as for that" (841,3); %{yathā-tathā} or %{yathā} - %{tena satyena}, " as surely as" - " so truly"); as, for instance, namely (also %{tad yathā}, " as here follows") Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[68] 2 **sa** 1 pron.-stem of 3d pers. (only nom. sgl. m. & f. {så, sÅ} & loc. {såsmin}, supplying the forms of {tå}, q.v.). 3 **sa** 2 (--- in adj. & adv., opp. {a} priv.) accompanied by, furnished with, having. 4 **sa** 3 (---) one, the same. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/08/2007.

[69] **pratyaya** m. belief, conviction, confidence, trust in (loc., gen., or ---), evidence, certainty, knowledge, notion, idea; suffix (g.) Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[70] **adhīna** mfn. (fr. %{adhi}) ifc. resting on or in, situated; depending on, subject to, subservient to. 7 **ādhīna** = %{adhīna} q.v. ṂBh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/27/2007.

[71] 60 **vṛtti** f. turning, rolling; being, existence, livelihood, maintenance (acc. w. {kṛ} or {kalp} & instr. live on or by); mode of being or acting, conduct, behaviour, esp. good conduct or respectful behaviour towards (gen. or ---); devotion to or pursuit of (loc. or ---); usage, practice, rule; nature, character, style (d.); action, activity, function or force of a word; commentary on a ṣūtra. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[72] **kalpana** n. forming, fashioning, making, performing L.; " forming in the imagination, inventing," composition of a poem Prab.; cutting, clipping, working with edge-tools VarBṛṣ.; ṇ. of a religious ceremony; anything put on for ornament ṂBh. xiii, 2784; (%{A}) f. making, manufacturing, preparing Ṣuśr. BhP.; practice Car.; fixing, settling, arranging Ṃn. ix, 116 Yāj.; creating in the mind, feigning, assuming anything to be real, fiction Kapṣ. &c.; hypothesis ṇyāyam.; caparisoning an elephant ḍaś.; form, shape, image; a deed, work, act ṃṛicch.; (%{I}) f. a pair of scissors or shears L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/27/2007.

kalpana n. forming, imagining, cutting, fashioning; f. {A} the same contrivance, arrangement, action, deed; form, shape. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[73] **mātrā** f. measure, limit (in sp. & time), quantity, siśe, duration (also {mātra} n.); unity of measure, foot; prosodial instant, moment e.g.; particle, atom; element, matter (ph.); wealth, money, utensils; n. --- in subst. all--whatever, or only, mere--; in adj. (f. {A} & {I}) so and so long, high, large, etc.; having or being only, consisting only of --; after a

pp. just, scarcely. *Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/21/2007.

[74] **bhāva** m. (%{bhū}) becoming, being, existing, occurring, appearance ṠvetŪp. KātyṠr. &c. (754,2); turning or transition into (loc. or comp.) ṂBh. ṚPrāt.; continuance (opp. to cessation; %{ekôti-bhāva}, continuity of the thread of existence through successive births Buddh., wrongly translated under %{ekôti-bh-}) ṂBh.; state, condition, rank (with %{sthāvira}, old age; %{anyam bhāvam āpadyate}, euphem. = he dies; state of being anything, esp. ifc. e.g. %{bālabhāva}, the state of being a child, childhood = %{bālatā}, or %{tva}; sometimes added pleonastically to an abstract noun e.g. %{tanutā-bhāva}, the state of thinness) Ūp. Ṡrṣ. ṂBh. &c.; true condition or state, truth, reality (ibc. and %{bhāvena} ind. really, truly) ṂBh. Hariv.; manner of being, nature, temperament, character (%{eko bhāvaḥ} or %{eka-bh-}, a simple or artless nature; %{bhāvo bhāvaṃ nigacchati} = birds of a feather flock together) ṂBh. Kāv. &c.; manner of acting, conduct, behaviour Kāv. ṣāh.; any state of mind or body, way of thinking or feeling, sentiment, opinion, disposition, intention (%{yādṛśena bhāvena}, with whatever disposition of mind; %{bhāvam amaGgalaṃ-kṛ}, with loc., to be ill disposed against; %{bhāvaṃ dṛḍhaṃ-kṛ}, to make a firm resolution) Ṃn. ṂBh. &c.; (in rhet.) passion, emotion (2 kinds of Bhāvas are enumerated, the %{sthāyin} or primary, and %{vyabhicārin} or subordinate; the former are 8 or 9 according as the ṛasas or sentiments are taken to be 8 or 9; the latter 33 or 34) Kāv. ṣāh. Pratāp. &c.; conjecture, supposition Ṃn. Pacat.; purport, meaning, sense (%{iti bhāvaḥ}, “ such is the sense” = %{ity arthaḥ} or %{ity abhiprÂyaḥ}, constantly used by commentators at the end of their explanations); love, affection, attachment (%{bhāvaṃ-kṛ}, with loc., to feel an affection for) ṂBh. Kāv. &c.; the seat of the feelings or affections, heart, soul, mind (%{parituṣṭena bhāvena}, with a pleased mind) ṠvetŪp. Ṃn. ṂBh. &c.; that which is or exists, thing or substance, being or living creature (%{sarva-bhāvāḥ}, all earthly objects; %{bhāvāḥ sthāvara-jaGgamāḥ}, plants and animals) ṃuṇḍŪp. ṂBh. &c.; (in dram.) a discreet or learned man (as a term of address = respected sir) ṃṛicch. ṃālav. ṃālatīm.; (in astron.) the state or condition of a planet L.; an astrological house or lunar mansion ib.; ṇ. of the 27th Kalpa (s.v.) ib.; of the 8th (42nd) year in Jupiter's cycle of 60 years VarBṛṣ.; (in gram.) the fundamental notion of the verb, the sense conveyed by the abstract noun (esp. as a term for an impersonal passive or neuter verb having neither agent nor object expressed e.g. %{pacyate}, “ there is cooking” or “ cooking is going on”) Pāṇ. 3-1, 66; 107 &c.; ṇ. of the author of the Bhāvaprākaśa (= %{miśra-bhāva}) Cat.; wanton sport, dalliance L.; birth L.; place of birth, the womb L.; the world, universe L.; an organ of sense L.; superhuman power L.; the Supreme Being L.; advice, instruction L.; contemplation, meditation L. (cf. %{-samanvita}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/13/2007.

bhū, bhavati 1 ({-te}), pp. {bhūtå} (q.v.) become, be (nom. or adv. ((,)) in {I} or {ū}), rise, appear, happen, occur; exist, live (w. {na} cease to be, perish, die), stay, abide; be possible or suitable; befall, fall to the lot of, belong to (gen., r. dat. or loc.); serve for, tend or conduce to (dat. of th.), devote one's self to, be occupied with (loc.); get

something i.e. thrive, prosper, be lucky ({idåm}); turn out well, succeed. {bhavet} may be, granted; {bhaṃvatu} good, possible, enough of this. C. {bhāvayati, -te}, pp. {bhāvita} (q.v.) bring into existence or being, produce, effect, cause; cherish, further, refresh, comfort; practice, exercise; get possessed of, obtain; show, manifest, call to mind, imagine, consider, know, take for (2 acc.); convince, convict, state, establish; mingle, mix, saturate, steep. ḍ. {bu3bhūṣati} ({-te}) wish to become or be, to rise or thrive, endeavour at (acc.); like, prefer, honor, esteem. I. {bobhavīti} be repeatedly, use to be. -- {ati} be or become in a high degree; excel, overcome (acc.). {anu} be after, come up with, attain, equal; embrace, comprehend, include; help, serve, further; enjoy, feel, experience, suffer; perceive, hear, learn. {samanu} enjoy, experience. {antar} be within, penetrate. {apa} be absent or wanting. {abhi} be against, surpass, overcome, oppress, harass, humiliate; turn to, approach or present with (instr.). {A} be present or at hand; exist, live on; come forth, spring from (abl.). {anvā} follow, imitate. {abhyā} occur, happen. {ud} come forth, arise, grow, increase, be sufficient or equal. C. bring forth, produce, develop, display. {samud} spring forth, arise, increase. {upa} approach, assist. {tiras} be absent or lost, disappear, vanish. C. cause to disappear, dispel. {nis} be off, move on. {parā} perish, be lost, succumb, yield; overcome, conquer, harm, hurt, injure. C. overthrow, destroy. {pari} surround, encompass, comprehend, include; attend, manage, take care of (acc.); surpass, overcome, vanquish; hurt, injure, despise, disgrace; mock, scoff. {pra} come forth, spring up, arise, appear, happen, occur, spread, expand, increase, grow; be numerous or strong, prevail, rule over, dispose of (gen., loc., or dat.); be equal to or a match for (dat.), be able to or capable of (infin.); be of use, profit, avail (dat.). C. augment, increase, strengthen, nourish, further. {prati} equal (acc.). C. observe, learn, know. {bi} expand, develop, arise, appear; suffice for, be equal to, attain, pervade, fill (dat. or acc.), be able to (infin.). C. cause to expand or develop, open, show, manifest; separate, divide; discern, discover, perceive, know, recognize or acknowledge as, take for (2 acc.), deliberate, ponder, fancy, imagine, suppose, establish, prove, convict, convince. P. be considered as, pass for, appear, seem (nom.). {sam} come or be together, assemble, meet, be united with (instr. {saha} or loc.), have sexual intercourse with (instr. {saha} or {sārdham} & acc.); be held or contained in (loc.); originate, be produced or engendered, be born, spring from (abl.), happen, occur, exist, become, be, fall to a person's (loc. or gen.) share or lot, be possible, be able to or capable of (infin.). C. bring together, produce, accomplish, make that-(pp.); go to meet, betake one's self to, salute, honor, gratify or present with (instr.); combine, think, judge ({anyathā} falsely); imagine, suppose, give a person (loc.) credit for (acc.), consider as, take for (2 acc.) P. be possible. {abhisam} attain, get possessed of, participate in (acc.). -- Cf. {antarbhūta, ūdbhūta, pråbhūta, samudbhūta, saṃbhūta, saṃbhūya}. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

[75] See also Tola and Dragonetti, p. 223; Kochumuttom, p. 247; Wood, pp. 31-2; Anacker, p. 291.

[76] Tola and Dragonetti, p. 219.

[77] Kochumuttom, footnote p. 93.

[78] 1 **retasya** a. conveying seed. … 3 **srotasya** a. flowing in streams. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.
[79] Wood, p. 32
[80] 2 **yā** 2 going (---). 3 **yā, yāti (-te)**, pp. {yātå} 1 (--- mostly w. act. mg) go, travel, ((-,)) march, set out, depart, fly, escape, pass, vanish, perish; go off, speed, succeed; proceed, act, behave; Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/27/2007.
[81] **sadā** ind. always, ever, every time, continually, perpetually (with %{na},"never") ṚV. &c. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[82] 8 **māna** 1 m. (%{man}) opinion, notion, conception, idea ṭattvas. (cf. %{ātma-m-}); purpose, wish, design ĀitBr.; self-conceit, arrogance, pride KaushŪp. Ṃn. &c. (with Buddhists one of the 6 evil feelings ḍharmas. 67; or one of the 10 fetters to be got rid of. MWB. 127); (also n.) consideration, regard, respect, honor Ṃn. ṂBh. &c.; a wounded sense of honor, anger or indignation excited by jealousy (esp. in women), caprice, sulking Kāv. ḍaśar. ṣāh.; ṇ. of the father of āgastya (perhaps also of āāgastya himself Pāṇ. the family of Māna) ṚV.; (in astron.) ṇ. of the tenth house VarBṛṣ. (W. also a blockhead (809,2); an agent; a barbarian"). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[83] Wood, p. 32.
[84] See also Tola and Dragonetti, p. 223; Kochumuttom, p. 247; Wood, p. 32; Anacker, p. 291.
[85] Tola and Dragonetti, p. 219.
[86] Kochumuttom, footnote p. 93.
[87] **tatra** (also %{-trā} ṚV.) ind. (%{tá-tra}, correlative of %{yá-tra}; g. %{cÂdi}, not in Kāś.) used for the loc. (sg. du. and pl.) of %{tád} (q.v. Pāṇ. 5-3, 10; vi, 3, 35) ṚV. ĀV. Ṃn. &c.; in that place, there (in comp. Pāṇ. 2-1, 46) ṚV. &c.; thither, to that place ib.; in that, therein, in that case, on that occasion, under those circumstances, then, therefore, (also correlative of %{yád} (vi, 57, 4 ĀV. xii, 1, 34 ṇal. &c.), %{yadā} (Pacat. i, 19, 8), %{yadi} (Ṃn. viii f. Cāṇ. ḥit.), or %{ced} (Ṃn. viii, 295; ix, 205); %{tatra māsa}, " that month" i.e. the month that has been spoken of Kathās. xviii, 208) 15 **tatra tatra** used for double loc. of %{tád} ṇal. v, 8; in that and that place, here and there, everywhere Ṃn. vii, 87 ṂBh. BhP.; to every place ṂBh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[88] 1 **katham** ind. (fr. 2. %{ka}) , how? in what manner? whence? (e.g. %{katham@etat} , how is that? %{katham@idAnIm} , how now? what is now to be done? %{katham@mArA7tmake@tvayi@vizvAsaH} , how can there be reliance on thee of murderous mind? %{katham@utsRjya@tvAM@gaccheyam} , how can I go away

deserting you? %{katham@buddhvA@bhaviSyati@sA} , how will she be when she awakes? %{katham@mRtyuH} , %{prabhavati@vedavidAm} , whence is it that death has power over those that know the Veda? %{katham@avagamyate} , whence is it inferred?) ; sometimes %{katham} merely introduces an interrogation (e.g. %{katham@AtmAnaM@nivedayAmi@kathaM@vA7tmA7pahAraM@karomi} , shall I declare myself or shall I withdraw?) %{katham} is often found in connection with the particles %{iva} , %{nAma} , %{nu} , %{svid} , which appear to generalize the interrogation (how possibly? how indeed? &c.) ; with %{nu} it is sometimes = %{kimu} , or %{kutas} (e.g. %{katkaM@nu} , how much more! %{na@kathaM@nu} , how much less!) %{katham} is often connected , like %{kim} , with the particles %{cana} , %{cid} , and %{api} , which give an indefinite sense to the interrogative (e.g. %{kathaM@cana} , in any way , some how ; scarcely , with difficulty ; %{na@kathaM@cana} , in no way at all ; %{kathaMcit} , some how or other , by some means or other , in any way , with some difficulty , scarcely , in a moderate degree , a little ; %{na@kathaMcit} , not at all , in no way whatever ; %{na@kathaMcid@na} , in no way not i.e. most decidedly ; %{yathA@kathaMcit} , in any way whatsoever ; %{kathaMcid@yadi@jIvati} , it is with difficulty that he lives ; %{katham@api} , some how or other , with some difficulty , scarcely a little ; %{katham@api@na} , by no means , not at all) RV. &c. ; according to lexicographers %{katham} is a particle implying amazement ; surprise ; pleasure ; abuse. 2 **kathaM** (in comp. for %{katham} ; at the beginning of an adjective compound it may also have the sense of %{kim}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/03/2008.

[89] **asat** mf (%{á-satī})n. (in ṚV. seven times %{ásat} and five times %{Ásat} with lengthening of the accentuated vowel) not being, not existing, unreal ṚV. vii, 134, 8 ĀV. Ūp. Kum. iv, 12; untrue, wrong ṚV.; bad ŚBr. Ṃn. &c.; (%{n}) m. Indra L.; (%{tī}) f. see s.v. below; (%{t}) n. non-existence, nonentity ṚV. ĀV. &c.; untruth, falsehood ṚV. vii, 104, 8; evil Ṛagh. i, 10; (%{ntas}) m. pl. bad or contemptible men ṂBh. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 11/30/2006.

[90] **kalpa** 1 mf (%{A})n. (%{klṛp}), practicable, feasible, possible ŚBr. ii, 4, 3, 3; proper, fit, able, competent, equal to (with gen. loc., inf., or ifc.; e.g. %{dharmasya kalpaḥ}, competent for duty; %{svakarmaṇi na kalpaḥ}, not competent for his own work; %{yadā na śāsituṃ kalpaḥ}, if he is not able to rule) BhP.; m. a sacred precept, law, rule, ordinance (= %{vidhi}, %{nyāya}), manner of acting, proceeding, practice (esp. that prescribed by the Vedas) ṚV. ix, 9, 7 ĀV. viii, 9, 10; xx, 128, 6-11 ṂBh.; (%{prathamaḥ kalpaḥ}, a rule to be observed before any other rule, first duty Ṃn. iii, 147 ṂBh. &c.; %{etena kalpena}, in this way; cf. %{paśu-k-}, &c.); the most complete of the six Vedāṅgas (that which prescribes the ritual and gives rules for ceremonial or sacrificial acts) ṃuṇḍŪp. Pāṇ. &c.; one of two cases, one side of an argument, an alternative (= %{**pakṣa}; cf. %{vikalpa})** ṣarvad.; investigation, research Comm. on ṣāṃkhyak.; resolve, determination MW.; (in medic.) treatment of the sick, manner of curing Ṣuśr. ii;

the art of preparing medicine, pharmacy Car.; the doctrine of poisons and antidotes Ṣuśr. i; (ifc.) having the manner or form of anything, similar to, resembling, like but with a degree of inferiority, almost (e.g. %{abhedya-kalpa}, almost impenetrable; cf. %{prabhāta-k-}, %{mṛta-k-}, &c.; according to native grammarians, %{kalpa} so used is an accentless affix (Pāṇ. 5-3, 67), before which a final %{s} is left unchanged, and final %{I} and %{ū} shortened Pāṇ. Vop.; %{kalpam} ind., may be also connected with a verb e.g. %{pacati-kalpam}, he cooks pretty well Kāś. on Pāṇ. 8-1, 57) (262,3); a fabulous period of time (a day of Brahmā or one thousand Yugas, a period of four thousand, three hundred and twenty millions of years of mortals, measuring the duration of the world; a month of Brahmā is supposed to contain thirty such Kalpas; according to the ṂBh., twelve months of Brahmā constitute his year, and one hundred such years his lifetime; fifty years of Brahmā's are supposed to have elapsed, and we are now in the %{śvetavārāha-kalpa} of the fifty-first; at the end of a Kalpa the world is annihilated; hence %{kalpa} is said to be equal to %{kalpÂnta} below L.; with Buddhists the Kalpas are not of equal duration) VP. BhP. Ṛājat. &c.; ṇ. of ṃantras which contain a form of %{klṛp} Tṣ. v ŚBr. ix; a kind of dance; ṇ. of the first astrological mansion VarBṛṣ.; ṇ. of a son of ḍhruva and Bhrami BhP. iv, 10, 1; of Śiva ṂBh. xii, 10368; the tree of paradise; = %{-taru} below L.; (with ainas) a particular abode of deities (cf. %{-bhava} and %{kalpÂtīta} below); (%{am}) n. a kind of intoxicating liquor (incorrect for %{kalya}) L Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/27/2007.

[91] **asatkalpanā** f. a wrong supposition Śak. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/27/2007.

asatkalpanā f. fabrication of an untruth, lie. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/27/2007.

[92] **dvaya** $ n. (fr. and in comp = %{dvi}) twofold, double, of 2 kinds or sorts ṚV. ĀV. Br. ṂBh. &c. (%{-ye} m. pl. Śis. iii, 57); (%{I}) f. couple, pair Naish. Ṛājat.; n. id"; two things, both (e. g. %{tejo-}, the 2 luminaries Śak. iv, 2) Yāj. ṂBh. Kāv. &c. (ifc. %{A} R. i, 29, 14); twofold nature, falsehood ṚV. i, 147, 4 &c.; the masc. and fem. gender Gr.; (%{am}) ind. between Śiś. iii, 3. (Cf. Zd. {dvaya}; Gk. $.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[93] 6 **kā** 2 = 2. %{kád} and 1. %{ku} in comp. to express depreciation e.g. %{kÂkṣa}, %{kā-patha}, %{kāpuruṣa}, %{kôṣṇa}, qq. vv. Pāṇ. 6-3, 104 Vop. vi, 93. 7 **kā** 3 = %{kan} (perf. %{cake}, %{cakāná}; see %{kÁyamāna} s.v.), to seek, desire, yearn, love (with acc. and dat.) ṚV.; to like, enjoy, be satisfied with (loc. gen. or inst.) ṚV.: īntens. (p. %{cākát}) to please, be sought after, be wished for, satisfy ṚV. x, 29, 1 (cf. %{anu-}, %{A-}, %{saṃ-} 3. %{kā}, %{kāti}.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

Kā (prefix): 40 **kā** 1 (---) = {kad} or {ku} (---). 41 **kā** 2 v. {kan}.
kad (Ved. n. acc. sgl. of {ka}1) none, num? w. neg. & {canå} by no means; {kåccid & kaccinnu = kad} alone. Often ---, where it marks abnormity or defectiveness. 9 **kū** 2 adv. where? w. {cid} anywhere. 10 **kū, kuvate**, w. {A} 1 intend. ((,)) 391 **kan** (only pp. {kÅyamāna}, aor. {akāniṣam}, & perf. or intens-stem {cākan} or {cakān}) be glad, be satisfied with, enjoy (acc., loc., gen., or instr.); be liked, please, (w. gen.); love, wish, desire (acc.). -- {A} be pleased with (loc.); strive after, long for. -- Cf. {saṃcakānå}. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

[94] **nāsti** ind. (%{na} + %{asti}) it is, not, there is not; %{-tā} f. %{-tva} n. non-existence Śaṃk.; %{-mūrti} mfn. incorporeal, Naish; %{-vāda} m. assertion of non-existence, atheism Hariv. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

[95] Kochumuttom, p. 247; "of events," Anacker, p. 291.

[96] "Essence," Tola and Dragonetti, p. 222; "nature," Wood, p. 32.

[97] See also Tola and Dragonetti, p. 222; Kochumuttom, p. 247; Wood, p. 32; Anacker, p. 291.

[98] Kochumuttom, ibid.

[99] Tola and Dragonetti, ibid.

[100] Wood, ibid.

[101] Anacker, p. 84.

[102] Tola and Dragonetti, p. 219.

[103] Kochumuttom, footnote p. 93.

[104] **tad** (nom. and acc. sg. n. of and base in comp. for 2. %{tá} from which latter all the cases of this pron. are formed except nom. sg. m. %{sás} or %{sá} & f. %{sÁ}; instr. pl. %{taís} ĀV. &c.; Ved. %{tébhis} ṚV. ĀV. &c.) m. he f. she n. it, that, this (often correlative of %{yá} generally standing in the preceding clause e.g. %{yasya buddhiḥ sa balavān}, " of whom there is intellect he is strong"; sometimes, for the sake of emphasis, connected with the 1st and 2nd personal pronouns, with other demonstratives and with relatives e.g. %{so'ham}, " I that very person, I myself" (%{tasya} = %{mama} ṇal. xv, 10); %{tāv imau}, " those very two"; %{tad etad ākhyānam}, " that very tale" ĀitBr. vii, 18; %{yat tat kāraṇam}, " that very reason which" Ṃn. i, 11; %{yā sā śrī}, " that very fortune which" ṂBh. vii, 427) ṚV. &c.; (%{tad}) n. this world (cf. %{idam}) R. vi, 102, 25; = Brahma see %{tat-tva}; (%{tád}) ind. there, in that place, thither, to that spot (correlative of %{yátra} or %{yátas}) ĀV. ĀitBr. ii, 11 ŚBr. i, x, xiv ChŪp.; then, at that time, in that case (correlative of %{yadÁ}, %{yád} ĀV.; of %{yátra} ŚBr. xiv; of %{yadi} ṇal. Bhag. &c.; of %{cêd} Śak. &c.) ṚV. iv, 28, 1 ĀV. &c.; thus, in this manner, with regard to that, ix, xiii ŚBr. ĀitBr.; (%{tad etau ślokau bhavataḥ}, " with reference to that there are these two verses") PraśnŪp.; on that account, for that reason, therefore, consequently (sometimes correlative of %{yatas}, %{yad}, %{yena}, " because" ḍaś. Pacat. Kathās. &c.) Ṃn. ix, 41 ṂBh. &c.; now (clause-connecting particle) ĀV. xv ŚBr. ĀitBr.; so also, equally, and ĀV. xi, xv Cologne Digital Sanskrit Lexicon

based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

tad n. sg. of {tȧ} (--- used also as stem), as adv. there, then; therefore, accordingly; now, and; often connecting two sentences & correl. to {yad, yena, yatas, yadi}, or {ced}. -- {tadapi} nevertheless, even; {tadyathā} for instance. Cologne Digital Sanskrit Lexicon based on Capeller's 1891 *Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[105] **hi** 2 (indecl.) for, because, namely; surely, verily, indeed; well, pray (with an imper., conj., or optat.). Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/27/2007.

[106] **kalpya** mfn. (Pāṇ. 3-1, 110 Vop. xxvi, 17, 18) to be formed from (inst.) Naish. viii, 21; to be performed, to be prescribed; to be settled or arranged VarBṛṣ.; to be conceived or imagined VarBṛṣ.; to be substituted W.; relating to ritual W. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/02/2006.

[107] **ārtha** mf (%{I})n. (fr. %{artha}), relating to a thing or object; material, significant (opposed to %{śābda} q.v.) ṣāh.; resulting from or based on the possession of a thing Pat. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 11/30/2006.

[108] **atyanta** mfn. beyond the proper end or limit; excessive, very great, very strong; endless, unbroken, perpetual; absolute, perfect; (%{am}) ind. excessively, exceedingly, in perpetuity, absolutely, completely; to the end; (%{āya}) dat. ind. for ever, perpetually Pat.; quite Pat. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[109] 1 **na**, no, it is not so" Bādar. ii, 1, 35 ṣarvad. ii, 158 4 **na** or not-but **na** 2 ind. not, no, nor, neither ṚV. (%{nā}, x, 34, 8) &c. &c. (as well in simple negation as in wishing, requesting and commanding, except in prohibition before an īmpv. or an augmentless aor. (cf. a. %{mā}); in successive sentences or clauses either simply repeated e.g. Ṃn.iv, 34; or strengthened by another particle, esp. at the second place or further on in the sentence e.g. by %{u} (cf. %{nô}), %{utá}, %{api}, %{cÂpi}, %{vā}, %{vÂpi} or %{atha vā} ṚV. i, 170, 1; 151, 9 ṇal. iii, 24, &c.; it may even be replaced by %{ca}, %{vā}, %{api ca}, %{api vā}, &c. alone, as Ṃn.ii, 98 ṇal.i, 14, &c.; often joined with other particles, beside those mentioned above esp. with a following %{tu}, %{tv eva}, %{tv eva tu}, %{cêd} q.v., %{khalu} q.v., %{ha} (cf. g. %{cÂdi} and Pāṇ. 8-1, 31) &c.; before round or collective numbers and after any numeral in the instr. or abl. it expresses deficiency e.g. %{ekayā na viṃśati}, not 20 by 1 i.e. 19 ŚBr.; %{pañcabhir na catvāri śatāni}, 395 ib.; with another %{na} or an %{a} priv. it generally forms a strong affirmation (cf. Vām. v, 1, 9) e.g. %{nêyaṃ na vakṣyati}, she will most certainly declare Śak. iii, 9; %{nÂdaṇḍyo'sti}, he must certainly be punished Ṃn. viii, 335; it may also, like %{a}, form compounds Vām. v, 2, 13 (cf. below)); that not, lest, for fear lest (with Pot.) ṂBh.

R. ḍaś. &c.; like, as, as it were (only in Veda and later artificial language, e.g. %{gauro na tṛṣitaḥ piba}, drink like (lit. " not" i.e. " although not being") a thirsty deer; in this sense it does not coalesce metrically with a following vowel). (Cf. Gk. $; Lat. &161835(523,1) {ne8-}; Angl. Sax. {ne}, " not"; Eng. {no}, &c.) -2. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/02/2007.

[110] 1 **vidya** 1 (for 2. see p. 965, col. 1) = %{vidyā} (ifc.; see %{a-v-} %{-kṛta-vidya}, %{samāna-vidya-tā}). 2 **vidyā** f. knowledge (cf. %{kāla-jāta-v-}), science, learning, scholarship, philosophy ṚV. &c. &c. (according to some there are four Vidyās or sciences, 1. %{trayī}, the triple Veda; 2. %{ānvīkṣikī}, logic and metaphysics; 3. %{daṇḍa-nīti}, the science of government; 4. %{vārttā}, practical arts, such as agriculture, commerce, medicine &c.; and ṃanu vii, 43 adds a fifth, viś. %{ātma-vidyā}, knowledge of soul or of spiritual truth; according to others, Vidyā has fourteen divisions, viś. the four Vedas, the six Vedāṅgas, the Purāṇas, the ṃīmāṉsā. ṇyāya, and ḍharma or law (964,1); or with the four ūpa-vedas, eighteen divisions; others reckon 33 and even 64 sciences (= %{kalās} or arts); Knowledge is also personified and identified with ḍurgā; she is even said to have composed prayers and magical formulas); any knowledge whether true or false (with Pāśupatas) ṣarvad.; a spell, incantation ṂBh. Ṛagh. Kathās.; magical skill MW.; a kind of magical pill (which placed in the mouth is supposed to give the power of ascending to heaven) W.; Premna ṣpinosa L.; a mystical ṇ. of the letter %{i} Ūp.; a small bell L. (cf. %{vidyāmaṇi}). 1. 3 **vidya** 2 n. finding, acquiring, gaining (see %{pativ-} and %{putra-v-}). 4 **vidya** 1 %{vidyā} &c. see p. 963, col. 3. 5 **vidya** 2 %{vidyamāna} &c. see p. 965. (966,3) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[111] Anacker, p. 291.

[112] Tola and Dragonetti, p. 219.

[113] Kochumuttom, footnote p. 94.

[114] 1 **hetu** &c. see p. 1303, col. 3. 2 **hetu** m. " impulse," motive, cause, cause of, reason for (loc., rarely dat. or gen.; %{hetunā}, %{hetoḥ}, %{hetave}, %{hetau}, " for a cause or reason," " by reason of," " on account of" (with gen. or comp. e.g. %{mama hetoḥ} or %{mad-dhetoḥ}, " on account of me"); %{kaṃ hetum} or %{ko heṭuḥ}, " wherefore?" " why?" Pāṇ. 2-2, 23 Pat.; %{yato hetoḥ}, " because"; %{anena hetunā} or %{iti hetoḥ}, " for this reason"; %{mṛtyu-hetave}, " in order to kill"; %{hetur alaukikaḥ}, " a supernatural cause"; ifc. %{hetu} also = " having as a cause or motive," " caused or effected or actuated or attracted or impelled by" e.g. %{karma-hetu}, " caused by the acts (of a former existence)" Ṃn. i, 49; %{māṃsa-hetu}, " attracted by (the smell of) flesh" ṂBh. x, 496; %{karma-phala-hetu}, " impelled by (the expectation of) the consequences of any act" BhP. ii, 47; 49) ṚV. &c. &c.; a logical reason or dedaction or argument, the reason for an inference (esp. applied to the second member or āvayava of the five-membered syllogism see %{nyāya}) ṇyāyad. īW. 61; logic (in general see %{hetuvidyā}); (in gram.) the agent of the causal verb Pāṇ. 1-4, 55 &c.; (with Buddhists) primary cause (as opp. to %{pratyaya} q.v.) ṣarvad.; (with Paśupatas) that which causes

the bondage of the soul i.e. the external world and the senses ib.; a means (%{hetubhiḥ} ifc. " by means of") ṂBh.; mode, manner (%{hetubhiḥ} ifc. " according to") ib. Ṣuśr. Yāj.; price, cost Ṛājat. v, 71; condition ṂBh.; (in rhet.) = %{kāvya-liGga} (q.v.) Bhar. Kpr. ṣāh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[115] **phala** n. (ifc. f. %{A} or %{I}) fruit (esp. of trees) ṚV. &c. &c.; the kernel or seed of a fruit, Āmar.; a nutmeg Ṣuśr.; the 3 myrobalans (= %{tri-phalā} q.v.) L.; the menstrual discharge L. (cf. %{puṣpa}); fruit (met.), consequence, effect, result, retribution (good or bad), gain or loss, reward or punishment, advantage or disadvantage KātyŚr. ṂBh. Kāv. &c.; benefit, enjoyment Pacat. ii, 70; compensation Yāj. ii, 161 (716,3); (in rhet.) the issue or end of an action ḍaś. ṣāh.; (in math.) the result of a calculation, product or quotient &c. ṣūryas.; corrective equation ib. Gol.; area or superficial contents of a figure Āryabh.; interest on capital ib.; the third term in a rule of three sum ib. Sch..; a gift, donation L.; a gaming board ṂBh. (cf. Goth. {spilda}; īcel. {spjald}); a blade (of a sword or knife) ṂBh. R. Kum.; the point of an arrow Kauś.; a shield L.; a ploughshare (= %{phāla}) L.; a point or spot on a die ṂBh. iv, 24; m. Wrightia āntidysenterica L.; (%{A}) f. a species of plant Car.; w.r. for %{tula} ḥcat.; (%{I}) f. āglaia ōdorata L.; a kind of fish (= %{phali}) L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/02/2006.

[116] 3 **bhāvana** 2 mf (%{I})n. (fr. Caus.; for 1. see 2. %{bhÁ} p. 750) causing to be, effecting, producing, displaying, manifesting ṂBh. Kāv. BhP.; promoting or effecting any one's (gen. or comp.) welfare ṂBh. R. &c.; imagining, fancying, āshṭāvṣ.; teaching ṂBh.; m. a creator, producer, efficient ṂBh. Kāv.; ṇ. of Śiva (= %{dhyātṛ}) ṂBh.; of Vishṇu A.; of the 22nd Kalpa (q.v.); (%{A}) f. and n. the act of producing or effecting Ṇir. ṣāh. BhP.; forming in the mind, conception, apprehension, imagination, supposition, fancy, thought, meditation (%{bhāvanayā} ind, in thought, in imagination; %{-nām-bandh}, with loc., to occupy one's imagination with, direct one's thoughts to) ṂBh. Kāv. Śaṃk. Vedântas. &c.; (in logic) that cause of memory which arises from direct perception ṭarkas.; application of perfumes &c. (= %{adhivāsanā}) L.; (%{A}) f. demonstration, argument, ascertainment Yāj.; feeling of devotion, faith in (loc.) Pacat.; reflection, contemplation (5 kinds with Buddhists MWB. 128); saturating any powder with fluid, steeping, infusion Śārṅgṣ.; (in arithm.) finding by combination or composition; (with ainas) right conception or notion; the moral of a fable ḥPariś.; ṇ. of an ūpanishad; a crow L.; water L.; n. furthering, promoting ṂBh.; the fruit of ḍillenia ṣpeciosa L.; (ifc.) nature, essence ṛāmatŪp. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[117] 1 **dvividha** mfn. two fold, of 2 kinds ṣāṅkhŚr. Ṃn. Ṣuśr. &c.; (%{A}) ind. in 2 parts or ways (%{vibhinna}) R. vii, 54. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[118] 1 **ālaya** m. (%{lī}), non-dissolution, permanence R. iii, 71, 10 (v.l. %{an-aya}); (mfn.) restless Śiś. iv, 57. 2 **ālaya** see %{A-lī}. 3 **ālaya** m. and n. a house, dwelling; a receptacle, asylum R. Yāj. Kathās. &c.; (often ifc. e.g. %{himÂlaya}, " the abode of snow.") 4 **alayas** see 2. %{ali} Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[119] 3 **pravṛtti** f. moving onwards, advance, progress GṛŚrṣ. ṂBh. Ṣuśr.; coming forth, appearance, manifestation ŚvetŪp. Kālid. Ṛājat.; rise, source, origin. ṂBh.; activity, exertion, efficacy, function Kap. ṣāṃkhyak. ṂBh. &c. (in the ṇyāya one of the 82 Prameyas īW. 63); active life (as opp. to %{ni-vṛtti} (q.v.) and to contemplative devotion, and defined as consisting of the wish to act, knowledge of the means, and accomplishment of the object) W.; giving or devoting one's self to, prosecution of. course or tendency towards, inclination or predilection for (loc. or comp.) Ṛājat. ḥit. ṣāh.; application, use, employment Ṃn. ṂBh. ṃārkP.; conduct, behaviour, practice Ṃn. ṂBh. &c.; the applicability or validity of a rule KātyŚr. Pāṇ. Sch..; currency, continuance, prevalence ib.; fate, lot, destiny R.; news, tidings, intelligence of (gen. or comp.) ṂBh. Kāv. &c.; cognition (with %{viṣaya-vatī}, " a sensuous cognition") Yogas.; the exudation from the temples of a rutting elephant L. (cf. Vikr. iv, 47); ṇ. of āvanti or ōujein or any holy place L.; (in arithm.) the multiplier W. (w.r. for %{pra-kṛti}?); %{-ja}, m. " knowing the news,"an emissary, agent. spy L.; %{-jóna} n. %{-vijñāna} ṣarvad.; %{-nimitta} n. the reason for the use of any term in the particular significations which it bears MW.; %{-nivṛtti-mat} mfn. connected with activity and inactivity BhP.; %{paróGmukha} mf (%{I})n. disinclined to give tidings Vikr.; %{-pratyaya} m. a belief in or conception of the things relating to the external world Buddh.; %{-mat} mfn. devoted to anything, Kaiy.; %{mārga} m. active or worldly life, occupancy about the business and pleasures of the world or with the rites and works of religion MW.; %{-vacana} mfn. (a word) expressing activity Kāś. on Pāṇ. 2-3, 51; %{-vijñāna} n. cognition of the things belonging to the external world Buddh.; %{-tty-aGga} n. ṇ. of wk. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[120] 1 **saptadhā** adv. in seven parts, seven times. 2 **saptadhātu** a. consisting of seven, sevenfold. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[121] See also Tola and Dragonetti, p. 223; Kochumuttom, p. 248; Wood, p. 32; Anacker, p. 291.

[122] Tola and Dragonetti, p. 219.

[123] Kochumuttom, footnote p. 94.

[124] 2 **saṃkleśa** m. pain, suffering, affliction ṂBh. R. &c.; %{-nirvāṇa} n. cessation of afflictions MW. 3 **saṃkleśana** n. causing pain Car. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[125] 7 **vāsanā** f. the impression of anything remaining unconsciously in the mind, the present consciousness of past perceptions, knowledge derived from memory Ṡaṃk. Kāv. Kathās.; fancy, imagination, idea, notion, false notion, mistake (ifc., e.g. %{bheda-v-}, the mistake that there is a difference) ib. Ṛājat. ṣarvad. &c.; thinking of, longing for, expectation, desire, inclination Kathās.; liking, respectful regard Bhām.; trust, confidence W.; (in math.) proof, demonstration (= %{upapatti}) Gol.; a kind of metre Col.; ṇ. of ḍurgā BhP.; of the wife of ārka ib.; of a Comm. on the ṣiddhânta-śiromaṇi. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[126] **bīja** n. (also written %{vīja}, of doubtful origin; ifc. f. %{A}) seed (of plants), semen (of men and animals), seed-corn, grain ṚV. &c. &c.; a runner (of the Indian fig-tree) Vcar.; any germ, element, primary cause or principle, source, origin (ifc. = caused or produced by, sprung from) ChŪp. ṂBh. Kāv. &c.; the germ or origin of any composition (as of a poem, of the plot of a drama, of a magical formula &c.) R. BhP. ḍaśar. Pratāp.; calculation of original or primary germs, analysis, algebra Col.; truth (as the seed or cause of being) L.; anything serving as a receptacle or support (= %{ālambana}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[127] 1 **cita** mfn. piled up, heaped ṚV. i, 112, 17; 158, 4 ĀV. &c.; placed in a line ṚV. vii, 18, 10; collected, gained ṃuṇḍŪp.; forming a mass (hair) Buddh. L.; covered, inlaid, set with ṂBh. R. &c.; n. " a building" see %{pakvêṣṭaka-}; (%{A}) f. a layer, pile of wood, funeral pile ḷāṭy. viii ṂBh. &c.; a heap, multitude L. 2 **citā** f. of %{-tá}. 3 **cita** 1. %{cíti} see 1. %{ci}.

1 **tvac** 1 cl. 6. %{-cati}, to cover ḍhātup. 2 **tvac** 2 f. skin (of men, serpents &c.), hide (of goats, cows &c.) ṚV. &c. (%{kṛṣṇÁ}), the black man,"i, 130, 8); a cow's hide (used in pressing out the ṣoma), i, iii, ix Vṣ. xix, 82; a leather bag ṚV. v, 33, 7; (fig. " a cloud") i & ix; bark, rind, peel ṚV. &c.; Cassia bark VarBṛṣ. lxxvii, 6; 12; 24; 32; cinnamon, cinnamon tree L.; a cover (of a horse) ṚV. viii, 1, 32; surface (of the earth), i, 145, 5; x, 68, 4 ĀV. vi, 21, 1 ṬBr. i, 5, 5, 4; with %{kṛṣṇÁ} or %{ásiknī}, " the black cover," darkness ṚV. ix, 41, 1 and 73, 5; a mystical ṇ. of the letter %{ya} ṛāmatŪp. i, 77. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[128] **dya** 1 mf (%{A})n. (Pāṇ. 4-3, 54) being at the beginning, first, primitive KātyŚr. ḥit. Ṡak. &c.; ifc. mfn. (= %{-ādi} q.v.) Ṃn. i, 50, 63, &c.; immediately preceding (e.g. %{ekādaśÂdya}, immediately before the eleventh i.e. the tenth), earlier, older; being at the head, unparalleled, unprecedented, excellent ĀV. xix, 22, I ṂBh.; (%{ās}) m. pl. a class of deities VP. iii, 1, 27 Hariv.; (%{A}) f. ṇ. of ḍurgā; the earth L.; (for 2. %{ādyá} see s.v.) 5 **ādya** 2 mf (%{A})n. (%{ad}), to be eaten, edible ĀV. viii, 2, 19; (%{am}) n. food; grain L. (138,2) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[129] **advitīya** mfn. without a second, sole, unique; matchless. **ātmanādvitīya** mfn. being one's self the second, i.e. together with some one else ḥit. d**vitīya** mf (%{A})n. (fr. %{dvi} Pāṇ. 5-2, 54; decl" i, 1, 36 Vārtt. 3 Pat. cf. vii, 3, 115) second ṚV. &c. &c.; (%{am}) ind. for the second time KaṭhŪp. ṂBh. &c.; m. companion, fellow (friend or foe) ŚBr. ṂBh. &c.; ifc. doubled or accompanied by, furnished with (cf. a-, %{chāya-}, %{dhanur-} &c.); the 2nd in a family (i.e. a son L.; cf. ĀitBr. vii, 29); the 2nd letter of a Varga i.e. the surd aspirate Prāt. Pāṇ. &c.; (%{A}) f. female companion or friend Kāṭh. xcviii, 33; wife (a second self) L.; (sc. %{vibhakti}) the 2nd case, the accusative or its terminations Pāṇ. 2-1, 24 &c.; (sc. %{tithi}) the 2nd day of a half-month ṛātn. iv, 2/3; (%{dvítīya}) mfn. (Pāṇ. 5-3, 49) forming the 2nd part or half of anything, with %{bhāga} m. half of (gen.) Ṃn. iv, 1 &c.; n. the half (at the beginning or end of a comp.) Pāṇ. ib., ii, 2, 3 Kāś.. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[130] 8 **tu** 1 cl. 2. (%{tauti} ḍhātup.; fut. 2nd %{totā} or %{tavitā} Vop.) to have authority, be strong ṚV. i, 94, 2 (pf. %{tūtāva} cf. ṇaigh. iv, 1 Pāṇ. 6-1, 7 Kāś.); to go ḍhātup.; to injure ib.: Caus. (aor. %{tūtot}, 2. sg. %{-tos}) to make strong or efficient ṚV. ii, 20, 5; vi, 26, 4; cf. %{ut-}, %{saṃ-}; %{tavás}, &c., %{tīvrá}; (Zd. {tav}, " to be able"; Lat. {tumor}, {tueri}, {totus}.) 9 **tu** 2 (never found at the beginning of a sentence or verse; metrically also %{tÚ} ṚV.; cf. Pāṇ. 6-3, 133) pray! I beg, do, now, then, Lat. {dum} used (esp. with the īmper.) ṚV.; but (also with %{evá} or %{vaí} following) ĀV. iv, 18, 6 Tṣ. ŚBr. &c.; and Ṃn. ii, 22; or, i, 68; xi, 202; often incorrectly written for %{nu} ṂBh. (i, 6151 B and C); sometimes used as a mere expletive Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/13/2007.

tu 2 ({tū3}) (indecl.) pray, do (w. imperat.); but, on the contrary ({evå} or {vai}); often only explet. -- {kiṃ tu} & {paraṃ tu} yet, however (esp. after a concess. sent.); {na tu} yet not, rather than (esp. after {kāmam, bhūyas, varam} etc.). {tu--tu} on the one hand--on the other indeed--but. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/13/2007.

[131] 1 **citra** mf (%{Á})n. conspicuous, excellent, distinguished ṚV.; bright, clear, bright-coloured ṚV.; clear (a sound) ṚV.; variegated, spotted, speckled (with instr. or in comp.) ṇal. iv, 8 R. ṃṛicch. VarBṛṣ.; agitated (as the sea, opposed to %{sama}) R. iii, 39, 12; various, different, manifold Ṃn. ix, 248 Yāj. i, 287 ṂBh. &c.; (execution) having different varieties (of tortures) Ṃn. ix, 248 ḍaś. vii, 281; strange, wonderful Ṛājat. vi, 227; containing the word %{citrá} ŚBr. vii, 4, 1, 24 KātyŚr. xvii; (%{ám}) ind. so as to be bright ṚV. i, 71, 1; vi, 65. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[132] **ākāra** 1 m. (ifc. f. %{A} R. i, 28, 24 Ṛagh. xii, 41) form, figure, shape, stature, appearance, external gesture or aspect of the body, expression of the face (as furnishing a clue to the disposition of mind) Ṃn. ṂBh. &c. Cologne Digital Sanskrit Lexicon based

on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[133] **citrakāra** m.= %{-kara} ṂBh. v, 5025 R. (G) ii, 90, 18 ṣāh.; " wonder," astonishment Lalit. xviii, 134. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[134] See also Tola and Dragonetti, p. 223; Kochumuttom, p. 248; Wood, p. 33; Anacker, pp. 291-2.

[135] Tola and Dragonetti, p. 219.

[136] Kochumuttom, footnote p. 95.

[137] 1 **samāsatas** ind. in a summary manner, succinctly, concisely Ṃn. R. VarBṛṣ. &c. 2 **samāsatattvanirūpaṇa** n. ṇ. of wks. 3 **samāsatti** f. nearness, vicinity Pāṇ. 3-4, 50. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[138] **bhūta** mf (%{A})n. become, been, gone, past (n. the past) ṚV. &c. &c.; actually happened, true, real (n. an actual occurrence, fact, matter of fact, reality) Yāj. R. &c.; existing, present Kaṇ.; (ifc.) being or being like anything, consisting of, mixed or joined with Prāt. Ūp. Ṃn. &c. (also to form adj. out of adv., e.g. %{ittham-}, %{evam-}, %{tathā-bh-}); purified L.; obtained L.; fit, proper L.; often w.r. for %{bhṛta}; m. a son, child L.; a great devotee or ascetic L.; (pl.) ṇ. of an heretical sect (with ainas, a class of the Vyantaras) L.; ṇ. of Ṡiva L.; of a priest of the gods L.; of a son of Vasu-deva and Pauravī BhP.; of a son-in-law of ḍaksha and father of numerous ṛudras ib.; of a Yaksha Cat.; (%{A} f.) the 14th day of the dark half of the lunar month ṣkandaP. (L. also m.); ṇ. of a woman ḥPariś.; n. (cf. above) that which is or exists, any living being (divine, human, animal, and even vegetable), the world (in these senses also m.) ṚV. &c. &c.; a spirit (good or evil), the ghost of a deceased person, a demon, imp, goblin (also m.) Gṛṣ. Ūp. Ṃn. &c. (cf. ṛṭḷ. 241); an element, one of the 5 elements (esp. a gross element = %{mahā-bh-} q.v.; but also a subtle element = %{tan-mātra} q.v.; with Buddhists there are only 4 element) Ūp. ṣāṃkhyak. Vedântas. &c.; ṇ. of the number " five" (cf. %{mahā-bh-} and %{pācabhautika}); well-being, welfare, prosperity Vṣ. Tṣ. ĀitBr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/02/2006.

[139] Kochumuttom, p. 248.

[140] Anacker, p. 292.

[141] **mata** mfn. thought, believed, imagined, supposed, understood ṚV. &c. &c.; regarded or considered as, taken or passing for (nom. or adv.) Ṃn. ṂBh. &c.; thought fit or right, approved Yāj. Kāv. Kām.; honoured, esteemed, respected, liked (with gen. Pāṇ. 3-2, 188) Ṛagh. Kām.; desired, intended R.; m. n. of a son of Ṡambara Hariv. (v.l. %{mana}); n. a thought, idea, opinion, sentiment, view, belief. doctrine ṂBh. Kāv. &c.; intention, design, purpose, wish ṂBh. BhP.; commendation, approbation, sanction L.; knowledge W.; agallochum L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams'*

Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

mata a. thought, believed, supposed; considered as, taken for (nom. & adv.); esteemed, honoured, approved or liked by (gen.); intended, designed; known, understood. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

142 **naimittika** mf (%{I})n. produced by any or by some partic. cause, occasional, special, accidental (opp. to %{nitya}) KātyŚr. Ṃn. ṂBh. &c. (%{-tva} n. Kap. Sch..); m. = prec. m. g. %{ukthÂdi} ḍivyÂv.; n. an effect (see %{nimitta-n-}); = next W. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

143 **anya** 2 %{as}, %{A}, %{at}, other, different; other than, different from, opposed to (abl. or in comp.); another; another person; one of a number; %{anya anya} or %{eka anya}, the one, the other; %{anyac ca}, and another, besides, moreover (cf. Zd. {anya}; ārmen. {ail}; Lat. {alius}; Goth. {aljis}, ṭheme {alja}; Gk. $ &13802(45,2) for $; cf. also $). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

144 **pratibhāsa** m. appearance, look, similitude, Vedantas. ṣāh.; appearing or occurring to the mind Kpr. R. Sch..; illusion Lalit. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

145 See also Tola and Dragonetti, p. 223; Kochumuttom, p. 248; Wood, p. 33; Anacker, p. 292.

146 Tola and Dragonetti, p. 219.

147 Kochumuttom, footnote p. 95.

148 **prathama** mf (%{Á})n. (for %{pra-tama}, superl. of 1. %{pra}; rarely declined as a pron. e.g. %{-másyāḥ} ĀV. vi, 18, 1; %{-me} PacavBr. xxv, 18, 5 R. iv, 37, 11 Kir. ii, 44; cf. Pāṇ. 1-1, 33) foremost, first (in time or in a series or in rank); earliest, primary, original, prior, former; preceding, initial, chief, principal, most excellent ṚV. &c. &c.; often translatable adverbially = ibc. (cf. below) and (%{ám}), ind. firstly, at first, for the first time; just, newly, at once, forthwith (also %{āt} Hariv.); formerly, previously (%{am} also as prep. with gen. = before, e.g. Ṃn. ii, 194; %{prathamam-anantaram}, or %{paśćāt}, first-afterwards; %{prprathamam-tatas}, firstnext); m. (in gram., scil. %{varṇa}), the first consonant of a Varga, a surd unaspirate letter; (scil. %{puruṣa}), the first (= our 3rd) person or its terminations; (scil. %{svara}), the first tone; in math. the sum of the products divided by the difference between the squares of the cosine of the aśimuth and the sine of the amplitude; (%{A}) f. (in gram.) the first or nominative case and its terminations (679,1); du. the first two cases and their terminations. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

149 **vipāka** a. ripe. m. ripening, maturity, consequence of actions; issue, result i.g.; digestion. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English*

Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[150] **ātmaka** mf (%{ikā})n. belonging to or forming the nature of (gen.) ṂBh. xv, 926; having or consisting of the nature or character of (in comp.) ChŪp. (cf. %{saṃkalpÂtmaka}); consisting or composed of Ṃn. ṂBh. &c. (cf. %{pacÂtmaka} &c.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[151] 1 **yata** see under %{yam}, p. 845. 2 **yata** mfn. restrained, held in, held forth, kept down or limited, subdued, governed, controlled &c. ṚV. &c. &c. (cf. comp. below); n. restraint (?) see %{yataṃ-kará}; the spurring or guiding of an elephant by means of the rider's feet L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[152] **dṛṣyā** f. = %{dūṣyā} L.

1 **dūṣya** mfn. corruptible, liable to be soiled or defiled or disgraced or ruined ṂBh. Kām.; reprehensible, culpable, vile, bad; m. wicked man, a villain R. Kām.; n. matter, pus; poison L. 4 **dūṣyat** mfn. offending Yāj. ii, 296 (for %{-ṣayat}?). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[153] **vitti** f. consciousness ṣarvad.; understanding, intelligence, ṣaṃhitŪp. 2 **vitti** 2 f. finding, acquisition, gain ṠBr. ChŪp. GṛṠrṣ.; a find ĀitBr.; the being found, existence L.; (ifc.) a term of praise g. %{matallikÂdi}. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[154] Tola and Dragonetti, p. 223; Wood, p. 33.

[155] Tola and Dragonetti, p. 219.

[156] Kochumuttom, footnote p. 98.

[157] **sad** 1 in comp. for %{sat}.

sat mf (%{satÍ})n. (pr. p. of 1. %{as}) being, existing, occurring, happening, being present (%{sato me}, " when I was present"; often connected with other participles or with an adverb e.g. %{nāmni kṛte sati}, " when the name has been given"; %{tathā sati}, " if it be so"; also ibc., where sometimes = " possessed of" cf. %{sat-kalpavṛkṣa}) ṚV. &c. &c.; abiding in (loc.) ṂBh.; belonging to (gen.) ṠBr.; living ṃuṇḍŪp.; lasting, enduring Kāv. ṚV. &c. &c.; real, actual, as any one or anything ought to be, true, good, right (%{tan na sat}, " that is not right"), beautiful, wise, venerable, honest (often in comp. see below) ṚV. &c. &c.; m. a being, (pl.) beings, creatures ṚV. &c.; a good or wise man, a sage ṂBh. R.; good or honest or wise or respectable people Ṃn. ṂBh. &c.; (%{Í}) f. see %{satí} below; (%{sat}) n. that which really is, entity or existence, essence, the true being or really existent (in the Vedânta, " the self-existent or ūniversal Spirit, Brahma") ṚV. &c. &c.; that which is good or real or true, good, advantage, reality, truth ib.; water ṇaigh. i, 12; (in gram.) the terminations of the present participle Pāṇ. 3-2, 127 &c.; (%{sat}) ind. (cf. %{sat-kṛ} &c.) well, right, fitly. (Cf. Gk. $ for $; Lat. {sens} in

&343162(1134,2) {absens}, {pra-sens}; {sons}, " guilty," from " the real doer"; ḷith. {sās}, {ésas}; ṣlav. {sy}, {sas8ta}.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/08/2007.

[158] 1 **ṣaṭtva** n. a hexade Vārtt. on Pāṇ. 5-2, 29. 2 **sattva** see below. 3 **sattva** n. (ifc. f. %{A}) being, existence, entity, reality (%{īśvara-s-}, " the existence of a Supreme Being"), ṭṣ &c. &c.; true essence, nature, disposition of mind, character PacavBr. ṂBh. &c.; spiritual essence, spirit, mind ṃuṇḍŪp. Yāj. ṂBh. BhP.; vital breath, life, consciousness, strength of character, strength, firmness, energy, resolution, courage, self-command, good sense, wisdom, magnanimity ṂBh. R. &c.; the quality of purity or goodness (regarded in the ṣāṃkhya phil. as the highest of the three Guṇas (q.v.) or constituents of Prakṛiti because it renders a person true, honest, wise &c., and a thing pure, clean &c.) ṃaitrŪp. Ṃn. Yāj. &c. ṂBh. R.; material or elementary substance, entity, matter, a thing Ṇir. Prāt.; a substantive, noun W.; m. n. a living or sentient being, creature, animal Ṃn. ṂBh. &c.; embryo, fetus, rudiment of life (see %{-lakṣaṇa}); a ghost, demon, goblin, monster R. VarBṛṣ. Kathās.; m. n. of a son of ḍhṛita-rāshṭra ṂBh. 4 **sattva** see p. 1135, col. 2. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[159] **ekatva** n. oneness, unity, union, coincidence, identity KātyṠr. ṂBh. Ṣuśr. &c.; (in Gr.) the singular number Kāś.; singleness, soleness ḤYog. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[160] **vyavadāna** n. purification ḍivyÂv. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[161] 120 **lakśaṇa** mfn. indicating, expressing indirectly Vedântas.; m. ārdea śibirica L.; N. of a man ṛiājat. (often confounded with, {lakśmaṇa}); ({ā}) f. see s.v.; n. (ifc. f. {ā}) a mark, sign, symbol, token, characteristic, attribute, quality (ifc. = "marked or characterized by," "possessed of") Mn. MBh. &c.; a stroke, line (esp. those drawn on the sacrificial ground) ŚBr. NṛiŚrś.; a lucky mark, favourable sign NṛiŚrś. Mn. MBh. &c.; a symptom or indication of disease, Cat; a sexual organ MBh. xiii, 2303; a spoon (?) ḍivyÂv; accurate description, definition, illustration Mn. śarvad. śuśr.; settled rate, fixed tariff Mn. viii, 406; a designation, appellation, name (ifc. = "named," "called") Mn. MBh. Kāv.; a form, species, kind, sort (ifc.= "taking the form of," "appearing as") Mn. Śaṃk. BhP.; the act of aiming at, aim, goal, scope, object (ifc. = "concerning," "relating to," "coming within the scope of") āPrāt. Yājñ. MBh. BhP.; reference, quotation PāN. 1-4, 84; effect, operation, influence ib. i, 1, 62 &c.; cause, occasion, opportunity ṛi. ḍaś.; observation, sight, seeing W. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 01/13/2007.

[162] **bheda** m. breaking, splitting, breach, division, separation, seduction, winning over (of another's ally), interruption, disturbance, hurt, injury; bursting, expanding, blossoming;

alteration, change, difference; fissure, cleft, pudendum muliebre; part, portion; species, variety. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[163] 1 **ceṣṭa** m. " moving," a kind of fish (%{tapasvin}) L.; n. moving the limbs, gesture Ṃn. vii, 63; behaviour, manner of life Hariv. 5939; (%{al}), f, (Pāṇ. 2-3, 12) moving any limb, gesture Ṃn. vii f. Yāj. ṂBh. &c. (ifc. Ṛagh. ii, 43); action, activity, effort, endeavour, exertion ĀśvŚr. i ŚvetŪp. ii, 9 (ifc.) Ṃn. iv, 65 Bhag. &c.; doing, performing Ṃn. i, 65; behaving, manner of life Ṃn. vii, 194 Kapṣ. iii, 51 VarBṛṣ. (ifc.) &c.; cf. %{a-}, %{naṣṭa-}, %{niś-}. 2 **ceṣṭā** f. see %{-ṭa}. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[164] Kochumuttom, p. 248. See also Tola and Dragonetti, p. 223; Kochumuttom, p. 248; Wood, p. 33; Anacker, p. 292.

[165] Tola and Dragonetti, p. 220.

[166] Kochumuttom, footnote p. 99.

[167] 1 **gṛhya** 1 ind. p. Ved. ifc., " seizing by" see %{karṇa-}, %{pāda-}, and %{hasta-gŔhya}; %{haste-}. 2 **gṛhya** 2 mfn. (fr. %{grah}) to be grasped or taken ĀV. v, 20, 4 ŚāṅkhGṛ. v, 2, 5; perceptible ŚvetŪp. i, 13; (%{á-} neg.) ŚBr. xiv; (Pāṇ. 3-1, 119) " to be taken together with" (in comp.), adhering to the party of (Kāś.), being in close relation to (as the lotus to the moon) Kāvyâd. ii, 179 ḍaś. vi; vii, 254 Kir. ii, 5 Bhaṭṭ. vi, 61; to be acknowledged or admitted W.; to be adopted or trusted or relied on W.; = %{ava-} Vop. xxvi, 20; n. for %{guhya} (anus) L.; (%{A}) f. (Pāṇ. 3-1, 119) ifc. being outside (of a town or village, as %{senā}, an army) Kāś.; a suburb L. 3 **gṛhya** 3 mfn. (fr. %{gṛhá}) belonging to a house, domestic (said of an āgni) Tṣ. v ṃaitrṣ. ĀitBr. viii, 10, 9 Gobh. &c. (said of a series of ceremonies relating to family or domestic affairs, such as marriages, births &c., and treated of in the Gṛihya-sūtras, q.v.); living in houses, domesticated (as animals) L.; not free, dependent, (%{a-} neg.) Bhaṭṭ. vi, 61; m. the domestic āgni ŚāṅkhGṛ. v, 2, 5; a domesticated animal L.; m. pl. the inmates of a house, domestics ŚBr. ii f. xii KātyŚr. PārGṛ. ii; n. a domestic rite Gaut.; a domestic rule or affair BhP. x, 8, 25 ḥcat.; = %{-sūtra}; (%{A}) f. domestic rites and the rules relating to them Gṛihyās. 4 **gṛhyā** f. of 2. and 3. %{-hya} q.v. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[168] **yasmāt** (abl. to {yå}) because, since, that. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[169] 1 **abhava** m. non-existence; destruction, end of the world. 2 **abhāva** m. non-existence, nullity, absence; non-entity, negation (the seventh category in Kanāda's system); proof from non-existence (one of the six pramāṇas in Vedānta phil. (" since there are no mice, therefore there must be cats here") see %{pramāṇa}); annihilation, death. (61,1) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[170] See also Tola and Dragonetti, p. 223; Kochumuttom, p. 249; Wood, pp. 33-4; Anacker, p. 292.
[171] Tola and Dragonetti, p. 220.
[172] Kochumuttom, footnote p. 99.
[173] **bhrānti** f. wandering or roaming about, moving to and fro, driving (of clouds), quivering (of lightning), staggering, reeling Kāv. Kām.; turning round, rolling (of wheels) Vikr.; (ifc.) moving round, circumambulating ṛatnâv.; perplexity, confusion, doubt, error, false opinion (ifc., false impression of, mistaking something for, supposing anything to be or to exist) Kāv. Kathās. Pur. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.
[174] 1 **ākhyāna** n. telling, communication Pāṇ. Kap. Kathās. &c.; the communication of a previous event (in a drama) ṣāh.; a tale, story, legend ŚBr. Ṇir. Pāṇ. &c. 2 **ākhyānaka** n. a short narrative Pacat. Kād.; (%{I}) f. ṇ. of a metre (being a combination of the Indravajrā and ūpendravajrā). 3 **ākhyānaya** ṇom. P. (ind. p. %{-nayitvā}) to communicate ṂBh. xii, 2452. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.
[175] 1 **na**, no, it is not so" Bādar. ii, 1, 35 ṣarvad. ii, 158 4 **na** or not-but **na** 2 ind. not, no, nor, neither ṚV. (%{nā}, x, 34, 8) &c. &c. (as well in simple negation as in wishing, requesting and commanding, except in prohibition before an īmpv. or an augmentless aor. (cf. a. %{mā}); in successive sentences or clauses either simply repeated e.g. Ṃn.iv, 34; or strengthened by another particle, esp. at the second place or further on in the sentence e.g. by %{u} (cf. %{nô}), %{utá}, %{api}, %{cÂpi}, %{vā}, %{vÂpi} or %{atha vā} ṚV. i, 170, 1; 151, 9 ṇal. iii, 24, &c.; it may even be replaced by %{ca}, %{vā}, %{api ca}, %{api vā}, &c. alone, as Ṃn.ii, 98 ṇal.i, 14, &c.; often joined with other particles, beside those mentioned above esp. with a following %{tu}, %{tv eva}, %{tv eva tu}, %{cêd} q.v., %{khalu} q.v., %{ha} (cf. g. %{cÂdi} and Pāṇ. 8-1, 31) &c.; before round or collective numbers and after any numeral in the instr. or abl. it expresses deficiency e.g. %{ekayā na viṃśati}, not 20 by 1 i.e. 19 ŚBr.; %{pañcabhir na catvāri śatāni}, 395 ib.; with another %{na} or an %{a} priv. it generally forms a strong affirmation (cf. Vām. v, 1, 9) e.g. %{nêyaṃ na vakṣyati}, she will most certainly declare Śak. iii, 9; %{nÂdaṇḍyo'sti}, he must certainly be punished Ṃn. viii, 335; it may also, like %{a}, form compounds Vām. v, 2, 13 (cf. below)); that not, lest, for fear lest (with Pot.) ṂBh. R. ḍaś. &c.; like, as, as it were (only in Veda and later artificial language, e.g. %{gauro na tṛṣitaḥ piba}, drink like (lit. " not" i.e. " although not being") a thirsty deer; in this sense it does not coalesce metrically with a following vowel). (Cf. Gk. $; Lat. &161835(523,1) {ne8-}; Angl. Sax. {ne}, " not"; Eng. {no}, &c.) -2. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/02/2007.
[176] Anacker, p. 292.
[177] See also Tola and Dragonetti, p. 224; Kochumuttom, p. 249; Wood, p. 34; Anacker, p. 292.

[178] Tola and Dragonetti, p. 220.
[179] Kochumuttom, footnote p. 100.

[180] **as, asti** 1 be, exist, happen, become; be present or at hand; fall or ((,)) belong to (gen. or dat.), be enough for (gen.), be able to (dat.); turn to, serve for (2 dat.). {astu} or {evamastu} well, so be it. With {na} not be, be gone. Pers. or impers. with another fin. verb = I happen to or it happens that I, e.g. {asti paśyasi} do you happen to see? {asmi vikrīṇe} I happen to sell. -- {ati} be beyond, surpass (acc.). {api} be in or with (loc.), fall or belong to (loc. or dat.); partake of (impers. w. gen. & loc.). {abhi} be above, rule, overcome, conquer. win; *fall to one's (gen.) share. {upa} be in or with, partake of (acc.). {pari} overtake; pass or spend (time). {pra} be prominent, excel. {prati} equal, emulate (acc.). {sam} equal, reach; be together with ({saha}). Cologne Digital Sanskrit Lexicon based on Capeller's Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.
[181] See also Tola and Dragonetti, p. 224; Kochumuttom, p. 249; Wood, p. 34; Anacker, p. 292.
[182] Tola and Dragonetti, p. 220.
[183] Kochumuttom, footnote p. 101.
[184] **dvaividhya** n. twofold state or nature or character, duplicity, variance ṂBh. Ṣuśr. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.
[185] **aika** mfn. (fr. %{eka}), belonging or relating to one (?), g. %{gahÂdi} Pāṇ. 4-2, 138 (not in Kāś.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.
eka a. one of (gen, abl., or ---); alone, sole, single, solitary; the same, identical, common (esp. ---); in l. l. a certain or=the indef. article; with {na} and mostly w. {cana} or {api} no one, none; pl. {eke} some. -- {eke--eke (apare, anye}) some--some (others). Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/13/2007.
[186] **bāla** mf (%{A})n. (cf. %{vāla}) young, childish, infantine, not full-grown or developed (of per. sons and things) Gṛṣ. Ūp. Ṃn. ṂBh. &c.; newly risen, early (as the sun or its rays) Ṛagh.; new or waxing (as the moon) ib. Kum.; puerile, ignorant, simple, foolish Ṃn. Hariv. Kāv.; pure (as an animal fit for sacrifice) L.; m.a child, boy (esp. one under 5 years) Ṃn. ṂBh. &c.; (in law) a minor (minors are classified as %{kunāra}, or boys under 5 years of age, %{śiśu} under 8, %{pogaṇḍa} from the 5th to the end of the 9th or till the 16th year, and %{kiśora} from the 10th to the 16th year); a fool, simpleton Ṃn. Pacat.; any young animal L.; a colt, foal L.; a five years old elephant L.; Cypriuus ḍenticulatus or ṛohita L.; ṇ. of a ṛakshas VP.; of a prince Ṛājat.; (%{A}) f. a female child, girl, young woman (esp. one under 16 years) Ṃn. ṂBh. &c.; a one year old cow L.; small cardamoms L.; āloe īndica L.; a kind of metre L.; a partic. mystical prayer Cat.; ṇ. of the mother of Vālin and Su-griva (said to have been formed by Prajā-pati out of some dust

which had fallen into his eyes) R.; n. āndropogon ṃuricatus L.; heat L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

[187] **ekatva** n. oneness, unity, union, coincidence, identity KātyŚr. ṂBh. Ṣuśr. &c.; (in Gr.) the singular number Kāś.; singleness, soleness ḤYog. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[188] See also Tola and Dragonetti, p. 224; Kochumuttom, p. 249; Wood, p. 34; Anacker, p. 292.

[189] Tola and Dragonetti, p. 220.

[190] Kochumuttom, footnote p. 102.

[191] 1 **prakhyā** P. %{-khyāti}, to see ṚV. (ṣubj. %{-khyat}; inf. %{-khyaí}) ŚBr. (ind. p. %{-khyāya}); to announce, proclaim, extol BhP. (īmpv. %{-khyāhi}): Pass. %{-khyāyate}, to be seen or known; to be visible or public or acknowledged or celebrated Ṃn. ṂBh. &c.: Caus. %{-khyāpayati}, to make generally known, proclaim, announce, publish ṃālatīm. Ṛājat. 2 **prakhya** mfn. visible, clear, bright ŚBr. ṂBh.; (%{A}) f. look, appearance (only ifc. = resembling, like) ṂBh. R. &c.; brightness, splendour (only ifc.) R.; perceptibility, visibility, aini.; making manifest, disclosure ḍaśar. 3 **prakhyāna** n. the being perceived or known Pāṇ. 1-2, 54; = %{-khyāpana} R. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[192] Wood, p. 34.

[193] See also Tola and Dragonetti, p. 224; Kochumuttom, p. 249; Wood, p. 34; Anacker, pp. 292-3.

[194] Tola and Dragonetti, p. 220.

[195] Kochumuttom, footnote p. 102.

[196] Boquist, footnote p. 121.

[197] Tola and Dragonetti, p. 224.

[198] Kochumuttom, p. 249.

[199] Wood, p. 35.

[200] Anacker, p. 293.

[201] See also Tola and Dragonetti, p. 224; Kochumuttom, p. 249; Wood, p. 35; Anacker, p. 293.

[202] Tola and Dragonetti, p. 220.

[203] Kochumuttom, footnote p. 103.

[204] 1 **iṣṭa** 1 mfn. (for 2. see s.v.), sought ŚBr.; wished, desired; liked, beloved; agreeable; cherished ṚV. ŚBr. KātyŚr. Ṃn. Pacat. Śak. &c.; reverenced, respected; regarded as good, approved Ṃn. ṣāṃkhyak.; valid; m. a lover, a husband Śak. 83 c; the plant ṛicinus Communis L.; (%{A}) f. ṇ. of a plant L.; (%{am}) n. wish, desire ṚV. ĀV. ĀitBr. Ṃn. R.; (%{am}) ind. voluntarily. 2 **iṣṭa** 2 mfn. (p.p. fr. %{yaj}; for 1. %{iṣṭá} see col. 2) sacrificed, worshipped with sacrifices Vṣ. ŚBr. KātyŚr. ĀitBr. &c.; m. sacrifice ṃārkP. xiii, 15; (%{am}) n. sacrificing, sacrifice; sacred rite, sacrament L.. Cologne Digital

Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[205] See also Tola and Dragonetti, p. 224; Kochumuttom, p. 250; Wood, p. 35; Anacker, p. 293.

[206] Tola and Dragonetti, p. 220.

[207] Kochumuttom, footnote p. 104.

[208] **asad** (in comp. for %{asat}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 11/30/2006.

asat mf (%{á-satī})n. (in ṚV. seven times %{ásat} and five times %{Ásat} with lengthening of the accentuated vowel) not being, not existing, unreal ṚV. vii, 134, 8 ĀV. Ūp. Kum. iv, 12; untrue, wrong ṚV.; bad ŚBr. Ṃn. &c.; (%{n}) m. Indra L.; (%{tī}) f. see s.v. below; (%{t}) n. non-existence, nonentity ṚV. ĀV. &c.; untruth, falsehood ṚV. vii, 104, 8; evil Ṛagh. i, 10; (%{ntas}) m. pl. bad or contemptible men ṂBh. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 11/30/2006.

[209] **bhinna** mfn. split, broken, shattered, pierced, destroyed ṚV. &c. &c.; leaky (as a ship) ṂBh.; broken through, transgressed, violated Ṃn. ṂBh. &c.; divided into parts, anything less than a whole Yāj. Kāv. &c.; opened, expanded, blown ṂBh. Kāv. &c.; detached, disjoined, loosened ib.; interrupted, disturbed Bhartṛ.; disclosed, betrayed R.; disunited, set at variance ṂBh.; seduced, bribed Kām. ḥit.; changed, altered Yāj. Ṣuśr.; distinct, different from or other than (abl. or comp.) GṛŚrṣ. Kāv. &c.; deviating, abnormal, irregular Kāv.; mixed or mingled with (instr. or comp.) ib.; cleaving to (loc. or comp.) ib.; = %{bhinna-karaṭa} ṂBh. i, 7006; m. (in arithm.) a fraction, ḷilāv.; (%{A}) f. ṣanseviera ṛoxburghiana L.; n. a fragment, bit, portion W.; a wound from a pointed weapon, a stab Ṣuśr.; a partic. mode of fighting Hariv. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[210] Tola and Dragonetti, p. 225.

[211] Anacker, p. 293.

[212] Tola and Dragonetti, p. 225.

[213] Anacker, p. 293.

[214] Tola and Dragonetti, p. 220.

[215] Kochumuttom, footnote p. 105.

[216] Tola and Dragonetti, p. 225.

[217] Wood, p. 35.

[218] Tola and Dragonetti, p. 225.

[219] Wood, p. 35.

[220] Tola and Dragonetti, p. 220.

[221] Kochumuttom, footnote p. 105.

[222] 1 **ṣaṭtva** n. a hexade Vārtt. on Pāṇ. 5-2, 29. 2 **sattva** see below. 3 **sattva** n. (ifc. f. %{A}) being, existence, entity, reality (%{īśvara-s-}, " the existence of a Supreme

Being”), ṭṣ &c. &c.; true essence, nature, disposition of mind, character PacavBr. ṂBh. &c.; spiritual essence, spirit, mind ṃuṇḍŪp. Yāj. ṂBh. BhP.; vital breath, life, consciousness, strength of character, strength, firmness, energy, resolution, courage, self-command, good sense, wisdom, magnanimity ṂBh. R. &c.; the quality of purity or goodness (regarded in the ṣāṃkhya phil. as the highest of the three Guṇas (q.v.) or constituents of Prakṛiti because it renders a person true, honest, wise &c., and a thing pure, clean &c.) ṃaitrŪp. Ṃn. Yāj. &c. ṂBh. R.; material or elementary substance, entity, matter, a thing Ṇir. Prāt.; a substantive, noun W.; m. n. a living or sentient being, creature, animal Ṃn. ṂBh. &c.; embryo, fetus, rudiment of life (see %{-lakṣaṇa}); a ghost, demon, goblin, monster R. VarBṛṣ. Kathās.; m. n. of a son of ḍhṛita-rāshṭra ṂBh. 4 **sattva** see p. 1135, col. 2. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[223] Tola and Dragonetti, p. 225.

[224] Kochumuttom, p. 250.

[225] Tola and Dragonetti, p. 225.

[226] Kochumuttom, p. 250.

[227] Tola and Dragonetti, p. 220.

[228] Kochumuttom, footnote p. 106.

[229] **dvaya** $ n. (fr. and in comp = %{dvi}) twofold, double, of 2 kinds or sorts ṚV. ĀV. Br. ṂBh. &c. (%{-ye} m. pl. Ṡis. iii, 57); (%{I}) f. couple, pair Naish. Ṛājat.; n. id”; two things, both (e. g. %{tejo-}, the 2 luminaries Ṡak. iv, 2) Yāj. ṂBh. Kāv. &c. (ifc. %{A} R. i, 29, 14); twofold nature, falsehood ṚV. i, 147, 4 &c.; the masc. and fem. gender Gr.; (%{am}) ind. between Ṡiś. iii, 3. (Cf. Zd. {dvaya}; Gk. $.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[230] **vijeya** mfn. to be perceived or known, knowable, cognizable ṠBr. ṂBh. &c.; to be understood or heard or learned Ṃn. R. VarBṛṣ.; to be recognized or considered or regarded as (%{-tva} n.) ṬPrāt. Ūp. ṂBh. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/13/2007.

[231] Tola and Dragonetti, p. 225.

[232] Kochumuttom, p. 215.

[233] Tola and Dragonetti, p. 225.

[234] Kochumuttom, p. 215.

[235] Tola and Dragonetti, p. 220.

[236] Kochumuttom, footnote p. 107.

[237] 1 **krama** m. a step ĀV. x, 5, 25 ff. Tṣ. iii ṂBh. &c.; going, proceeding, course (cf. %{kāla-k-}) ṃṛicch. Pacat. ṃālatīm. ḥit.; the way R. ii, 25, 2; a position taken (by an animal &c.) before making a spring or attacking Pacat. Bhaṭṭ. ii, 9; the foot ṂBh. iii, 14316; uninterrupted or regular progress, order, series, regular arrangement, succession (e.g. %{varṇa-krameṇa}, “ in the order of the castes” Ṃn. viii, 24 and ix, 85) ĀV. viii, 9, 10 ṚPrāt. xv, 5 KātyṠr. R. &c.; hereditary descent Yāj. ii, 119; method, manner (e.g.

%{yena krameṇa}, in which manner R. ii, 26, 20; %{tad-anusaraṇa-krameṇa}, so as to go on following him ḥit.); diet Car. vi, 13; custom, rule sanctioned by tradition ṃārkP. xxiii, 112; (%{kramaṃ} 1. %{kṛ}, " to follow that rule") ṇyāyam.; occasion, cause (with gen. or ifc.) Kathās. xviii, 380 ḥit.; " progressing step by step,"a peculiar manner or method of reading and writing Vedic texts (so called because the reading proceeds from the 1st member, either word or letter, to the 2nd, then the 2nd is repeated and connected with the 3rd, the 3rd repeated and connected with the 4 h, and so on; this manner of reading in relation to words is called %{pada-} (ṬPrāt. ii, 12), in relation to conjunct consonants %{varṇa-} (ib.)) Prāt.; the words or letters themselves when combined or arranged in the said manner ib.; (in dram.) attainment of the object desired (or accord. to others " noticing of any one's affection") ḍaśar. i, 36 f. ṣāh. Pratāpar.; (in rhet.) a kind of simile (in which the comparisons exhibited correspond to each other in regular succession) Vām. iv, 3, 17; power, strength L.; (%{eṇa}, %{āt}) instr. abl. ind. in regular course, gradually, by degrees R. Pacat. Ṛagh. &c.; according to order or rank or series Ṃn. Ṛagh. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[238] **anA** ind. (fr. pronom. base %{a}) , hereby , thus , indeed RV. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/08/2008.

[239] **vyavahāra** m. doing, performing, action, practice, conduct, behaviour ṂBh. Kāv. &c. (%{vyavahāraḥ kāryaḥ}, with instr., " it should be acted according to); commerce or intercourse with (saha or comp.) Ṇir. Kām. &c.; affair, matter ṇīlak.; usage, custom, wont, ordinary life, common practice Pat. BhP. ḥit.; activity, action or practice of occupation or business with (loc. or comp.) īnscr. Kāv. Kathās.; mercantile transaction, traffic, trade with, dealing in (comp.) Ṃn. ṂBh. &c. (1034,2); a contract Ṃn. viii, 163; legal procedure, contest at law with (%{saha}), litigation, lawsuit, legal process (see %{-matṛkā} below) Ṃn. Yāj. &c.; practices of law and kingly government īW. 209; mathematical process Col.; administration of justice Gaut.; (fig.) punishment L.; competency to manage one's own affairs, majority (in law) ib.; propriety, adherence to law or custom ib.; the use of an expression, with regard to, speaking about (%{tair eva vyavahāraḥ}, " just about these is the question,"it is to these that the discussion has reference") Kap. ṣāh. ṣarvad.; designation aim. Sch..; compulsory work L.; a sword L.; a sort of tree L.; ṇ. of a ch. of the āgni-purāṇa. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[240] 1 **adhikāra** m. authority; government, rule, administration, jurisdiction; royalty, prerogative; title; rank; office; claim, right, especially to perform sacrifices with benefit; privilege, ownership; property; reference, relation; a topic, subject; a paragraph or minor section; (in Gr.) government, a governing-rule (the influence of which over any number of succeeding rules is called anu-vṛitti q.v.) 2 **adhīkāra** (= %{adhi-kāra}) m. superintendence over (loc.) Ṃn. xi, 63; authorization, capability ṂBh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/02/2007.

[241] **praveśa** m. (ifc. f. %{A}) entering, entrance, penetration or intrusion into (loc. gen. with or without %{antar}, or comp.) ṂBh. Kāv. &c. (acc. with %{kṛ}, to make one's entrance, enter); entrance on the stage Hariv. ṃalav.; the entrance of the sun into a sign of the zodiac Var.; coming or setting in (of night) L.; the placing (e. g. of any deposit) in a person's house or hand Pacat.; interfering with another's business, obtrusiveness Kathās.; the entering into i.e. being contained in (loc.) Pāṇ. 2-1, 72 Sch.. ṣāh.; employment, use, utilization of (comp.) Kull. īnscr.; income, revenue, tax, toll (cf. %{-bhāgika}); intentness on an object, engaging closely in a pursuit or purpose W.; manner, method Lalit.; a place of entrance, door ṂBh. Kāv. &c.; the syringe of an injection pipe Ṣuśr.; %{-bhāgika} m. (prob.) a receiver or gatherer of taxes Ṛājat. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

[242] **vyutpatti** f. production, origin, derivation (esp. in gram.), etymology ṇyāyam. ṣāh. Vop.; development, perfection, growth (esp. in knowledge), proficiency (esp. in literature or science), comprehensive learning or scholarship ṇyāyam. Kap. Bālar. &c.; difference of tone or sound (fr. 3. %{vi} denoting variation) VarBṛṣ.; %{-dīpikā} f. ṇ. of wk. (also called %{prākṛta-prakriyā-vṛtti}); %{-pakṣe} ind. on the side of derivation or etymology (an expression used by Vedic commentators when the accentuation is settled by the affixes and not accord. to the meanings of the words); %{-mat} mfn. learned, cultured ṣaṃk.; %{-ratnÂkara} m. %{-rahasya} n. ṇ. of wks.; %{-rahita} mfn. destitute of (clear) derivation, not to be explained etymologically, Kusum.; %{-vāda} m. %{-vāda-kroḍapattra} n. %{-vāda-ṭīkā} f. %{-vāda-pattra} n. %{vādaparyāya-pattra} n. %{-vāda-rahasya} n. %{-vādÂrtha} m. n. of wks. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.

[243] **vidhī** (or %{dīdhī}, only ṣubj. %{-dīdhayaḥ} and %{-dīdhyaḥ}), to be uncertain, hesitate ṚV. ĀV. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/08/2007.

[244] See also Tola and Dragonetti, p. 225; Kochumuttom, pp. 250-1; Wood, p. 36; Anacker, pp. 293-4.

[245] Tola and Dragonetti, p. 220.

[246] Kochumuttom, footnote p. 108.

[247] **samuccheda** m. utter destruction, extermination ṂBh. Kāv. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.

samucchitti f., {-ccheda} m., {-cchedana} n. destruction. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.

[248] Tola and Dragonetti, p. 225; Kochumuttom, pp. 250-1; Wood, p. 36.

[249] Ibid.

[250] Ibid.

[251] Tola and Dragonetti, p. 220.

[252] Kochumuttom, footnote p. 110.
[253] **dvaya** $ n. (fr. and in comp = %{dvi}) twofold, double, of 2 kinds or sorts ṚV. ĀV. Br. ṂBh. &c. (%{-ye} m. pl. Śis. iii, 57); (%{I}) f. couple, pair Naish. Ṛājat.; n. id"; two things, both (e. g. %{tejo-}, the 2 luminaries Śak. iv, 2) Yāj. ṂBh. Kāv. &c. (ifc. %{A} R. i, 29, 14); twofold nature, falsehood ṚV. i, 147, 4 &c.; the masc. and fem. gender Gr.; (%{am}) ind. between Śiś. iii, 3. (Cf. Zd. {dvaya}; Gk. $.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.
[254] **pūrva** a. being before (sp. & t.), fore, first, eastern, to the east of (abl.); prior, preceding, ancient, previous to, earlier than (abl. or ---, often --- or --- w. pp. in the sense of an adv., e.g. {pūrvokta} or {uktapūrva} spoken before or already); accompanied by, following; with, under, according to (---); w. {vayas} n. youth; w. {āyus} n. old age. --m. elder brother, pl. the ancestors or ancients. f. {pūrvā} ({diś}) the east. n. forepart, as adv. in front, before (as prep. w. abl.), first, previously, already, long since; --- accompanied by etc. (cf. adj. ---). {pūrva uttara} former-latter, n. adv. first-last; {adya pūrvam} until now, hitherto. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.
[255] 1 **praviś** P. Ā. %{-viśati}, %{-te}, to entor, go into, resort to (acc. or loc.) ṚV. &c. &c. (with %{agnim}, %{agnau}, %{madhyam} %{agneḥ}, %{vahnau}, or %{citāyām}, " to ascend the funeral pyre"; with %{karṇayoḥ},"to come into the ears i.e. be heard"; with %{ātmani}, or %{cittam}, " to take possession of the heart"; in dram. " to enter the stage"); to reach, attain ṣarvad.; to have sexual intercourse with (acc., applied to both sexes) ṂBh. Ṣuśr.; to enter upon, undertake, commence, begin, devote one's self to (acc., rarely loc.) ṂBh. Hariv. R. &c. (with %{piṇḍīm} or %{tarpaṇam}, " to accept or enjoy an oblation"); to enter into i.e. be absorbed or thrown into the shade by (acc.) Hariv. (with (%{svāni}) %{aGgāni} or %{gātrāṇi}), " to shrink, shrivel" R. Kathās.: Caus. %{-veśayati}, %{-te}, to cause or allow to enter, bring or lead or introduce to, usher into (acc. or loc.) ĀV. &c. &c. (without an object, " to bring into one's house &c.,"esp. " to bring on the stage"); to lead home as a wife i.e. marry ṂBh.; to lay or store up, deposit in, put or throw into (loc. or acc.) Ṃn. ṂBh. &c.; to enter i.e. commit to paper, write down Yāj. Sch..; to initiate into (acc.) Prab.; to instill into (loc.) = teach, impart Kathās.; to spend (money) Pacat.; to enter, come or be brought into (acc.) Var. BhP.: ḍesid. %{-vivikṣati}, to wish to enter into (acc.) ṂBh. R. 2 **prāviś** (%{pra-A-viś}) P. %{-viśati}, to come or resort to (acc.) ŚāṅkhŚr.: Caus. %{-veśayati}, to let or lead in (loc.) ṂBh. ḍaś. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.
[256] 1 **taṭa** m. (exceptionally n. ḍaśar. ii. 18/19) a slope, declivity, any part of the body which has (as it were) sloping, sides (cf. %{śroṇi-}, %{stana-}, &c.), a shore ṂBh. (said of ṣiva, xii, 10381) Hariv. &c. (ifc. f. I Bhartṛ.); (%{I}) f. (g. %{gaurÂdi} Gaṇar. 49) id. Gīt. Prab. ṣāh.; cf. %{a-}, %{ut-}; %{pura-taṭī}. 2 **tata** 2 m. (cf. %{tāta}) chiefly Ved. a father (familiar expression corresponding to %{nanÁ}, mother) ṚV. viii, 91, 5 f.; ix, 112,

3 ĀV. Tṣ. iii ṬBr. &c. (voc. (like %{tāta}) also term of affection addressed to a son ĀitBr.v, 14, 3; vii, 14, 8). 3 **tata** 2 mfn. (vi, 4, 37) extended, stretched, spread, diffused, expanded ṚV. &c.; spreading over, extending to W.; covered over by (instr. or in comp.) ḷaghuj. ii, 16 Kir. v, 11 Śiś. ix, 23; protracted W.; bent (a bow) ṂBh. i, 49, 25; iv, 5, 1; spreading, wide L.; composed (a tale), i, 2455; performed (a ceremony) ṚV. &c.; m. wind L.; n. any stringed instrument L.; a metre of 4 x 1 2 syllables. 4 **tāta** m. (cf. 1. %{tatá}) a father ṂBh. i R. Vikr. Śak. iv, 4/5 (in comp.) &c.; (%{tÁta}) voc. a term of affection addressed to a junior (ŚBr. xiv ĀitBr. vii ChŪp. ṂBh. &c.) or senior (i, 6796 Ṛagh. &c.), addressed to several persons ṂBh. i, 6825; v, 5435 (C) (442,1); in the latter use also (%{ās}) voc. pl. ib. (B); i, 6820 f.; iv, 133; (cf. $; Lat. {tata} &c.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.

[257] Tola and Dragonetti, pp. 225-226; Kochumuttom, p. 51.

[258] Ibid.

[259] Tola and Dragonetti, p. 220.

[260] Kochumuttom, footnote p. 110.

[261] **adas** nom. mf. %{asaú} (voc. %{ásau} ṃaitrṣ.) n. %{adás}, (opposed to %{idám} q.v.), that, a certain, (%{adas}) ind. thus, so, there. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.

[262] **tadā** ind. (Pāṇ. 5-3, 15 and 19 ff.) at that time, then, in that case (often used redundantly, esp. after %{tatas} or %{purā} or before %{atha} ṂBh. &c.; correlative of %{yád} (ĀV. xi, 4, 4), %{yatra} (ChŪp.vi, 8, 1), %{yadā} (Ṃn. ṂBh. &c.), %{yadi} (Gīt. Vet. ḥit.), %{yarhi} (BhP. i, 18, 6), %{yatas}, " since,"(ṂBh. xiii, 2231), %{cêd} (Śak. v (v.l.) Kathās. xi Śrut.)) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.

[263] See also Tola and Dragonetti, p. 226; Kochumuttom, p. 251; Wood, p. 37; Anacker, p. 294.

[264] Tola and Dragonetti, p. 221.

[265] Kochumuttom, footnote p. 111.

[266] 1 **api** or sometimes %{pi} (see %{pi-dṛbh}, %{pi-dhā}, %{pi-nah}), expresses placing near or over, uniting to, annexing, reaching to, proximity, &c. (cf. Gk. $ Zd. {api}; Germ. and Eng. prefix {be}); in later &16855(55,1) ṣanskṛit its place seems frequently supplied by %{abhi}. (ās a separable adv.) and, also, moreover, besides, assuredly, surely; %{api api}, or %{api-ca}, as well as; %{na vÂpi} or %{na apivā} or %{na nacÂpi}, neither, nor, %{cÂpi}, (and at the beginning of a sentence) %{api-ca}, moreover. 2 **api** is often used to express emphasis, in the sense of even, also, very; e.g. %{anyad api}, also another, something more; %{adyÂpi}, this very day, even now; %{tathÂpi}, even thus, notwithstanding; %{yady api}, even if, although; %{yadyapi tathÂpi}, although, nevertheless; %{na kadācid api}, never at any time: sometimes in the sense of but, only, at least e.g. %{muhūrtam api}, only a moment. 3 **api** may be affixed to an interrogative to make it indefinite, e.g. %{ko'pi}, any one; %{kutrÂpi}, anywhere.

4 **api** imparts to numerals the notion of totality e.g. %{caturṇam api varṇānām}, of all the four castes. 5 **api** may be interrogative at the beginning of a sentence. 6 **api** may strengthen the original force of the Potential, or may soften the Imperative, like the English " be pleased to"; sometimes it is a mere expletive.

1 **abhi** ind. (a prefix to verbs and nouns, expressing) to, towards, into, over, upon. (ās a prefix to verbs of motion) it expresses the notion or going towards, approaching, &c. (ās a prefix to nouns not derived from verbs) it expresses superiority, intensity, &c.; e.g. %{abhi-tāmra}, %{abhi-nava} q.v. (ās a separate adverb or preposition) it expresses (with acc.) to, towards, in the direction of, against; into ŚBr. and KātyŚr.; for, for the sake of; on account of; on, upon, with regard to, by, before, in front of; over. It may even express one after the other, severally Pāṇ. 1-4, 91 e.g. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.%{vṛkṣaṃ vṛkṣam abhi}, tree after tree (cf. Gk. $; Lat. {ob}; Zend &18820(61,1) {aibi}, {aiwi}; Goth. {bi}; ōld ḥigh Germ. {bī}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.

[267] 1 **alabhya** mfn. unobtainable Kum. v, 43, &c. 2 **ālabhya** 1 mfn. to be killed or sacrificed Tṣ. 3 **ālabhya** 2 ind. p. having grasped or touched ṂBh.; having killed or sacrificed Yāj. ṂBh.; having received or obtained. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[268] **ālamba** mfn. hanging down R.; m. that on which one rests or leans, support, prop; receptacle; asylum ṂBh. R. Kathās. &c.; depending on or from; a perpendicular L.; ṇ. of a ṃuni ṂBh.; (%{A}) f. a species of plant with poisonous leaves Ṣuśr.; (%{am}) ind. holding, supporting Kāṭh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[269] Tola and Dragonetti, p. 226.

[270] Anacker, p. 294.

[271] See also Kochumuttom, p. 251; Wood, p. 37.

[272] Tola and Dragonetti, p. 221.

[273] Kochumuttom, footnote p. 112.

[274] 4 **māya** mfn. (3. %{mā}) measuring (see %{dhānya-m-}); creating illusions (said of Vishṇu) ṂBh.; (%{A}) f. see below. 5 **māyā** f. art, wisdom, extraordinary or supernatural power (only in the earlier language); illusion, unreality, deception, fraud, trick, sorcery, witchcraft magic ṚV. &c. &c.; an unreal or illusory image, phantom, apparition ib. (esp. ibc= false, unreal, illusory; cf. comp.); duplicity (with Buddhists one of the 24 minor evil passions) ḍharmas. 69 (in phil.) Illusion (identified in the Sāṃkhya with Prakṛiti or Pradhāna and in that system, as well as in the Vedânta, regarded as the source of the visible universe) īW. 83; 108; (with Śaivas) one of the 4 Pāśas or snares which entangle the soul ṣarvad. MW.; (with Vaishṇavas) one of the 9 Śaktis or energies of Vishṇu L.; Illusion personified (sometimes identified with ḍurgā, sometimes regarded

as a daughter of ānṛita and ṇirṛiti or ṇikṛiti and mother of ṃṛityu, or as a daughter of ādharma) Pur.; compassion, sympathy L.; Convolvulus ṭurpethum L.; ṇ. of the mother of Gautama Buddha MWB. 24; of ḷakshmī W.; of a city Cat.; of 2 metres Col.; du. (%{māye indrasya}) ṇ. of 2 ṣāmans ārshBr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[275] 1 **kṛta** 1 mfn. done, made, accomplished, performed ṚV. ĀV. &c.; prepared, made ready ib.; obtained, gained, acquired, placed at hand ĀV. iii, 24, 5; well done, proper, good ṠBr. iv; cultivated Ṃn. x, 114; appointed (as a duty) Yāj. ii, 186; relating or referring to Yāj. ii, 210; m. n. of one of the Viśve ḍevās ṂBh. xiii, 4356; of a son of Vasu-deva BhP. ix, 24, 45; of a son of ṣaṃnati and pupil of ḥiraṇya-nābha Hariv. 1080 BhP. xii, 6, 80; of a son of Kṛita-ratha and father of Vibudha VP.; of a son of aya and father of ḥaryavana BhP. ix, 17, 17; of a son of Cyavana and father of ūpari-cara VāyuP.; (%{am}) n. (with %{saha} or with instr.) " done with," away with, enough of, no need of, &c. (e.g. %{kṛtaṃ saṃdehena}, away with doubt Ṡak.; %{k- parihāsena}, enough of joking ib.); the past tense ĀitBr. v, 1; (%{ám}) n. deed, work, action ṚV. ĀV. ṠvetŪp. Ṃn. &c.; service done, kind action, benefit (cf. %{kṛta-ja} and %{-ghna}) ṂBh. v, 1692 Pacat.; magic, sorcery SāmavBr.; consequence, result L.; aim Vop. i, 2; stake at a game ṚV. ĀV.; prize or booty gained in battle ib.; ṇ. of the die or of the side of a die marked with four points or dots (this is the lucky or winning die) Vṣ. xxx, 18 Tṣ. ṠBr. &c.; (also the collective ṇ. of the four dice in opposition to the fifth die called %{kali} Comm. on Vṣ. x, 28); (hence) the number " four" VarBṛṣ. ṣūryas.; ṇ. of the first of the four ages of the world (also called %{satya} or " the golden age," comprehending together with the morning and evening dawn 4800 years of men (Ṃn. ṂBh. Hariv.) or according to the later conception (BhP. &c. Comm. on Ṃn. i, 69) 4800 years of the gods or 1, 728, 000 years of men); (%{e}) loc. ind. on account of, for the sake of, for (with gen. or ifc. e.g. %{mama kṛte} or %{mat-kṛte}, on my account, for me) Yāj. i, 216 ṂBh. R. &c.; (%{ena}) instr. ind. id. ṂBh. R. i, 76, 6 and vi, 85, 10. 2 **kṛta** 2 mfn. injured, killed L. (cf. 2. %{kīrṇa}.) 3 **kṛtā** f. an abyss ṚV. ii, 35, 5. 4 **kṛtā** see 2. %{kṛt}. 5 **kṛta** mfn. brought down, humiliated, offended, injured, tricked, deceived ṂBh. R. &c.; low, base, wicked ib.; removed, set aside, dismissed W.; n. lowering, humbling, humiliation Bhartṛ. ii, 30 (v.l. %{-ti}); %{-praja} (ṂBh.), %{-mati} (BhP.) mfn. depraved in mind Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[276] **mantra** m. (rarely n.; ifc. f. %{A}), " instrument of thought," speech, sacred text or speech, a prayer or song of praise ṚV. ĀV. Tṣ.; a Vedic hymn or sacrificial formula, that portion of the Veda which contains the texts called %{ṛc} or %{yajus} or %{sāman} (q.v.) as opp. to the Brāhmana and ūpanishad portion (see īW. 5 &c.) Br. GṛṠrṣ. &c. (786,1); a sacred formula addressed to any individual deity (e.g. %{om} %{śivāya} %{namaḥ}) ṛṭḷ. 61; a mystical verse or magical formula (sometimes personified), incantation, charm, spell (esp. in modern times employed by the Ṡāktas to acquire superhuman powers; the primary ṃantras being held to be 70 millions in number and the secondary innumerable ṛṭḷ. 197-202) ṚV. (i, 147, 4) ĀśvṠr. Ṃn. Kathās. Ṣuśr.;

consultation, resolution, counsel, advice, plan, design, secret ṚV. &c. &c.; ṇ. of Vishṇu Vishṇ.; of Śiva ṂBh.; (in astrol.) the fifth mansion VarYogay. 2 **mantra** see p. 785, col. 3. 3 **māntra** mf (%{I})n, (fr. %{mantra}) proper or peculiar to Vedic or magical texts MW. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[277] **vasā** or (sometimes written %{vaśā}) f. " shining," " white," the serum or marrow of the flesh (considered by some as distinct from that of the bones by others as the same), marrow, fat, grease, lard, suet, melted fat, any fatty or oily substance Vṣ. &c. &c. 2 **vasā** (sometimes written %{vaśā}) f. " shining," " white," the serum or marrow of the flesh (considered by some as distinct from that of the bones by others as the same), marrow, fat, grease, lard, suet, melted fat, any fatty or oily substance Vṣ. &c. &c.; brain Kathās.; a partic. root similar to ginger L.; ṇ. of a river ṂBh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

vasā or {vasÅ} f. fat, grease, brain. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[278] Tola and Dragonetti, p. 226; Wood, p. 37.

[279] Anacker, p. 294.

[280] **ātma** (in comp. for %{ātmán}; also rarely ifc. e.g. %{adhy-ātma}, %{adhy-ātmám}).

ātman %{A} m. (variously derived fr. %{an}, to breathe; %{at}, to move; %{vā}, to blow; cf. %{tmán}) the breath ṚV.; the soul, principle of life and sensation ṚV. ĀV. &c.; the individual soul, self, abstract individual (e.g. %{ātmán}) (Ved. loc.) %{dhatte}, or %{karoti}, " he places in himself," makes his own Tṣ. v ŚBr.; %{ātmanā akarot}, " he did it himself" Kād.; %{ātmanā vi-yuj}, " to lose one's life" Ṃn. vii, 46; %{ātman} in the sg. is used as reflexive pronoun for all three persons and all three genders e.g. %{ātmānaṃ sā hanti}, " she strikes herself"; %{putram ātmanaḥ spṛṣṭvā nipetatuḥ}, " they two having touched their son fell down" R. ii, 64, 28; (see also below s.v. %{ātmanā}); essence, nature, character, peculiarity (often ifc. e.g. %{karmÂtman}, &c.) ṚV. x, 97, 11, &c.; the person or whole body considered as one and opposed to the separate members of the body Vṣ. ŚBr.; the body Ṛagh. i, 14 ṛāmatŪp.; (ifc.) " the understanding, intellect, mind" see %{naṣṭÂtman}, %{mandÂ-}; the highest personal principle of life, Brahma (cf. %{paramÂtman}) ĀV. x, 8, 44 Vṣ. xxxii, 11 ŚBr. xiv, &c.; effort L.; (= %{dhṛti}) firmness L.; the sun L.; fire L.; a son L.; (ōld Germ. {ātum}; Angl. Sax. {oedhm}; Mod. Germ. {āthem}, {ōdem}; Gk. $, $ (?).) &42279(135,1)

ātmanā instr. of %{ātman}, in comp. (but not in a Bahuvrīhi) with ordinals Pāṇ. 6-3, 6 (cf. the Bahuvrīhi compounds %{ātma-caturtha}, and %{-pañcama}.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/08/2007.

[281] **sarvārtha** m. pl. (or ibc.) all things or objects, all manner of things ṃaitrŪp. ṃadhus.; all matters (%{eṣu} ind. " in all matters, in all the subjects contained in any particular work") MW.; (%{am}) ind. for the sake of the whole aim.; mfn. suitable for every

purpose (%{-tva} n.) KātyṠr. ib. Sch..; regarding or minding everything Pacar.; m. n. of the 29th ṃuhūrta (in astron.); %{-kartri} m. the creator of all things Pacar.; %{-kuśala} mfn. skilful in all matters ṇal.; %{-cintaka} mfn. thinking about everything; m. a general overseer, chief officer Ṃn. ṂBh.; %{-cintāmani} m. n. of various wks.; %{-tā} f. the possessing of all objects MW.; " attending to everything," distraction (opp. to %{ekÂgra-tva}), Cit.; %{-nāman} m. n. of a Bodhi-sattva Buddh.; %{-sādhaka} mf (%{ikā})n. effecting everything, fit for everything (%{-stotra} n. ṇ. of wk.) ṂBh. Kathās. &c.; (%{ikā}) f. ṇ. of ḍurgā ḍevīm.; %{-sādhana} mfn. = %{-sādhaka}; (or) n. a means of accomplishing everything, Pallcat. Kāv.; %{-sāra-saṃgraha} m. n. of wk.; %{-siddha} mfn. one who has accomplished all aims R.; m. n. of Gautama Buddha (so called, according to some, because his parents" wishes were all fulfilled by his birth) Lalit.; of a king W.; %{-siddhi} f. accomplishment of all aims Kathās.; ṇ. of various wks.; m. pl. (with ainas) a class of deities L.; %{-thÂnusādhin}, effecting all things; (%{inī}) f. ṇ. of ḍurgā L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

[282] See also Tola and Dragonetti, p. 226; Kochumuttom, pp. 251-2; Wood, p. 37; Anacker, p. 294.

[283] Tola and Dragonetti, p. 221.

[284] Kochumuttom, footnote p. 113.

[285] 1 **ākṛti** f. a constituent part ṚV. x, 85, 5 (cf. %{dvÁdaśÂkṛti}); form, figure, shape, appearance, aspect KātyṠr. ṠvetŪp. Ṃn. &c.; a well-formed shape VarBṛṣ. ṃṛicch. (127,3); kind, species Ṣuśr.; specimen ṚPrāt.; a metre (consisting of four lines with twenty-two syllables each) ṚPrāt. &c.; (hence in arithm.) the number twenty-two; (%{is}) m. n. of a prince ṂBh. ii, 126 and 1165 (v.l. %{āṃ-kṛti}). 2 **ākṛtī** f. (metrically for %{ākṛti}) form, shape ṂBh. xv, 698. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[286] Kochumuttom, p. 252. See also Tola and Dragonetti, p. 226; Wood, p. 37; Anacker, p. 294.

[287] Tola and Dragonetti, p. 221.

[288] Kochumuttom, footnote p. 113.

[289] **ātma** (in comp. for %{ātmán}; also rarely ifc. e.g. %{adhy-ātma}, %{adhy-ātmám}).

ātman %{A} m. (variously derived fr. %{an}, to breathe; %{at}, to move; %{vā}, to blow; cf. %{tmán}) the breath ṚV.; the soul, principle of life and sensation ṚV. ĀV. &c.; the individual soul, self, abstract individual (e.g. %{ātmán}) (Ved. loc.) %{dhatte}, or %{karoti}, " he places in himself," makes his own Tṣ. v ṠBr.; %{ātmanā akarot}, " he did it himself" Kād.; %{ātmanā vi-yuj}, " to lose one's life" Ṃn. vii, 46; %{ātman} in the sg. is used as reflexive pronoun for all three persons and all three genders e.g. %{ātmānaṃ sā hanti}, " she strikes herself"; %{putram ātmanaḥ spṛṣṭvā nipetatuḥ}, " they two having touched their son fell down" R. ii, 64, 28; (see also below s.v. %{ātmanā}); essence, nature, character, peculiarity (often ifc. e.g. %{karmÂtman}, &c.) ṚV. x, 97, 11, &c.; the person or whole body considered as one and opposed to the

separate members of the body Vṣ. ŚBr.; the body Ṛagh. i, 14 ṛāmatŪp.; (ifc.) " the understanding, intellect, mind" see %{naṣṭÂtman}, %{mandÂ-}; the highest personal principle of life, Brahma (cf. %{paramÂtman}) ĀV. x, 8, 44 Vṣ. xxxii, 11 ŚBr. xiv, &c.; effort L.; (= %{dhṛti}) firmness L.; the sun L.; fire L.; a son L.; (ōld Germ. {ātum}; Angl. Sax. {oedhm}; Mod. Germ. {āthem}, {ōdem}; Gk. $, $ (?).) &42279(135,1)

ātmanā instr. of %{ātman}, in comp. (but not in a Bahuvrīhi) with ordinals Pāṇ. 6-3, 6 (cf. the Bahuvrīhi compounds %{ātma-caturtha}, and %{-pañcama}.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/08/2007.

[290] See also Tola and Dragonetti, pp. 226-7; Kochumuttom, p. 252; Wood, p. 37; Anacker, p. 294.

[291] Tola and Dragonetti, p. 221.

[292] Kochumuttom, footnote p. 113.

[293] **kāṣṭhavat** mfn. having wood for fuel, &c.; (%{t}) ind. like a piece of wood, like a stick (as when petrified with fear, &c.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[294] **ākāra** 1 m. (ifc. f. %{A} R. i, 28, 24 Ṛagh. xii, 41) form, figure, shape, stature, appearance, external gesture or aspect of the body, expression of the face (as furnishing a clue to the disposition of mind) Ṃn. ṂBh. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

ākāravat mfn. having a shape, embodied Kathās.; well-formed, handsome. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/01/2007.

[295] **eṣṭavya** mfn. (see above) to be striven after, desirable, wished for ŚBr. ṂBh. &c.; to be approved ṣarvad. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[296] **vikalpa** 2 m. (for 1. see p. 950, col. 1) alternation, alternative, option Śrṣ. Ṃn. VarBṛṣ. &c. (%{ena} ind. " optionally"); variation, combination, variety, diversity, manifoldness KātyŚr. ṂBh. &c.; contrivance, art Ṛagh.; difference of perception, distinction Ṇyāyas. BhP.; indecision, irresolution, doubt, hesitation ṂBh. Kāv. &c.; admission, statement BhP.; false notion, fancy, imagination Yogas. Gīt.; calculation VarBṛṣ.; mental occupation, thinking L.; = %{kalpa-sthāna} Car.; a god BhP. (Sch..); (in rhet.) antithesis of opposites Pratāp.; (in gram.) admission of an option or alternative, the allowing a rule to be observed or not at pleasure (%{vêti vikalpaḥ} Pāṇ. 1-1, 44 Sch..); a collateral form VarBṛṣ.; pl. ṇ. of a people ṂBh. (C. %{vikalya}); mfn. different BhP.; %{-jāla}" n. a number of possible cases, dilemma ṣarvad. ṬPrāt. Sch..; %{-tva} n. manifoldness, variety Ṣuśr.; %{-vat} mfn. undecided, doubtful Vedântas.; %{-sama} m. a partic. sophistical objection ṣarvad.; %{-pÂnupapatti} f. untenableness owing to a dilemma ṣarvad.; %{-pÂsaha} mfn. not standing (the test of) a dilemma (%{-tva} n.) ib.; %{-pôpahāra} m. an optional offering. MW. Cologne Digital Sanskrit Lexicon based on *Monier-Williams'*

Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[297] See also Tola and Dragonetti, p. 227; Kochumuttom, p. 252; Wood, p. 38; Anacker, p. 294.

[298] Tola and Dragonetti, p. 221.

[299] Kochumuttom, footnote p. 119.

[300] **tattva** n. the state of being that, i.e. the true state or real nature; truth, reality, first principle (ph.). ---, instr., & adv. in {tas} in truth, really, exactly. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[301] **prati** adv. towards, against, again, back, in return (--- in verbs & substantives, in adv. comp. also at the time of, about, with regard or according to, before, on, at, mostly with the idea of constant repetition); as a prep. (w. preceding, rarely following acc.) towards, against, before, over against, opposite, near, on, by, at in; at the time of, about (also abl. or gen.); with regard to, in favour of (also gen.); according to, on account or in consequence of; *w. abl. instead of or in return for; on a par with or as a match for (also adv. in {tas}). -- {ātmānaṃ prati} to one's self, aside (d.); {māṃ prati} according to me, in my opinion. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

prati 1 ind. (as a prefix to roots and their derivative nouns and other nouns, sometimes %{pratī}; for 2. see p, 664) towards, near to; against, in opposition to; back, again, in return; down upon, upon, on; before nouns it expresses also likeness or comparison Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[302] 1 **vedha** 1 mfn. (%{vidh}) = %{vedhas}, pious, faithful ĀV. (v.l.) 2 **vedha** 2 m. (%{vyadh}) penetration, piercing, breaking through, breach, opening, perforation VarBṛṣ. Ṛājat. ṣarvad.; hitting (a mark) ṂBh.; puncturing, wounding, a wound Ṣuśr.; a partic. disease of horses L.; hole, excavation VarBṛṣ.; the depth of an excavation, depth Car. (also in measurement Col.); intrusion, disturbance Vāstuv.; fixing the position of the sun or of the stars VarBṛṣ.; mixture of fluids L.; a partic. process to which quicksilver is subjected ṣarvad.; a partic. measure or division of time (= 100 ṭruṭis = 1/3 ḷava) Pur.; ṇ. of a son of ānanta VahniP.; (%{A}) f. a mystical ṇ. of the letter %{m} Ūp. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[303] **yugapad** ind. " being in the same yoke or by the side of each other," together, at the same time, simultaneously (" with" instr. Pāṇ. 2-1, 6 Sch..; cf. %{yuga-śáram}) GṛŚrṣ. &c. &c.; (%{-pat})%{-karman} n. a simultaneous action ḷāṭy.; (%{-pat}) %{-kāla} mfn. taking place at the same time ĀpŚr.; (%{-pat}) %{-prÂpti} f. reaching simultaneously ĀśvGṛ.; (%{-pad}) %{-bhāva} m. simultaneousness KātyŚr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[304] **kriyā** f. action, performance, occupation, labor, pains; activity, verb; work, esp. religious work, sacrifice, ceremony, worship; argument, document, bond, contract. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[305] 22 **parijā** P. Ā. %{-jānāti}, %{-nīte} (inf. %{-jātum} ind. p. %{-jāya}), to notice, observe, perceive, learn, understand, comprehend, ascertain, know or recognise as (2 acc.) ṚV. &c. &c. 23 **parijā** f. knowledge L. 24 **parijāna** n. perception, thorough knowledge, ascertainment, experience, discrimination ṂBh. Hariv. R. &c.; %{-maya} mf (%{I})n. consisting in knowledge BhP.; %{-nin} mfn. having much knowledge, wise Kathās. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[306] **prahāṇa** n., {-ṇi} f. ceasing, vanishing. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[307] **prāpti** f. reaching, attaining (conc. also as a superhuman faculty), arriving at, coming, entering, pervading; finding, meeting with; acquisition, rescue from (abl.), gain, profit, fortune; resulting from a rule, validity, correctness (g.). Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[308] See also Tola and Dragonetti, p. 227; Kochumuttom, p. 252; Wood, p. 38; Anacker, p. 294.

[309] Tola and Dragonetti, p. 221.

[310] Kochumuttom, footnote p. 120.

[311] 1 **anupalambha** m. non-perception. 2 **anupalambhana** n. want of apprehension or knowledge.. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[312] **hāni** f. (accord. to some fr. %{han}) abandonment, relinquishment Kuval.; taking off, laying aside (ornaments) ṣubh.; decrease, diminution ṂBh. Kāv. &c.; deprivation of (abl.) Gaut.; damage, loss, failure (also in a lawsuit), ruin Yāj. ṂBh. &c.; insufficiency, deficit, a minus ĀśvGṛ. ṂBh. cessation, disappearance, non-existence Kāv. Kathās. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[313] 1 **upalambha** m. obtainment R. Śiś.; perceiving, ascertaining, recognition Ṛagh. Śak. ṣarvad. ṇyāyak. &c. 3 **upalambhaka** mfn. perceiving BhP.; (from the Caus.) causing to perceive, reminding Bhāshāp. 4 **upalambhana** n. apprehension, perceiving; the capacity of perceiving, intelligence BhP. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[314] **nimitta** n. (possibly connected with %{ni-mā} above) a butt, mark, target ṂBh.; sign, omen Ṃn. Yāj. ṂBh. &c. (cf. %{dur-n-}); cause, motive, ground, reason Ūp. Kap. Var.

Ṃn. ṂBh. Kāv. &c. (in all oblique cases = because of, on account of cf. Pāṇ. 2-3, 23 Pat.; mfn. ifc. caused or occasioned by; %{-ttaṃyā}, to be the cause of anything Kād.); (in phil.) instrumental or efficient cause (opp. to %{upÂdāna}, the operative or material cause) Vedântas. Bhāshāp.; = %{āgantu}; %{deha}; %{ādeśa}; %{parvan} L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[315] **sākṣāt** adv. with or before the eyes, i.e. plainly, actually, exactly, immediately, directly, in person. With {bhū} appear in person; w. {kṛ} take a view of, put before the eyes, witness, notice, call to mind. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[316] 1 **api** or sometimes %{pi} (see %{pi-dṛbh}, %{pi-dhā}, %{pi-nah}), expresses placing near or over, uniting to, annexing, reaching to, proximity, &c. (cf. Gk. $ Zd. {api}; Germ. and Eng. prefix {be}); in later &16855(55,1) ṣanskṛit its place seems frequently supplied by %{abhi}. (ās a separable adv.) and, also, moreover, besides, assuredly, surely; %{api api}, or %{api-ca}, as well as; %{na vÂpi} or %{na apivā} or %{na nacÂpi}, neither, nor, %{cÂpi}, (and at the beginning of a sentence) %{api-ca}, moreover. 2 **api** is often used to express emphasis, in the sense of even, also, very; e.g. %{anyad api}, also another, something more; %{adyÂpi}, this very day, even now; %{tathÂpi}, even thus, notwithstanding; %{yady api}, even if, although; %{yadyapi tathÂpi}, although, nevertheless; %{na kadācid api}, never at any time: sometimes in the sense of but, only, at least e.g. %{muhūrtam api}, only a moment. 3 **api** may be affixed to an interrogative to make it indefinite, e.g. %{ko'pi}, any one; %{kutrÂpi}, anywhere. 4 **api** imparts to numerals the notion of totality e.g. %{caturṇam api varṇānām}, of all the four castes. 5 **api** may be interrogative at the beginning of a sentence. 6 **api** may strengthen the original force of the Potential, or may soften the Imperative, like the English " be pleased to"; sometimes it is a mere expletive.

1 **abhi** ind. (a prefix to verbs and nouns, expressing) to, towards, into, over, upon. (ās a prefix to verbs of motion) it expresses the notion or going towards, approaching, &c. (ās a prefix to nouns not derived from verbs) it expresses superiority, intensity, &c.; e.g. %{abhi-tāmra}, %{abhi-nava} q.v. (ās a separate adverb or preposition) it expresses (with acc.) to, towards, in the direction of, against; into ŚBr. and KātyŚr.; for, for the sake of; on account of; on, upon, with regard to, by, before, in front of; over. It may even express one after the other, severally Pāṇ. 1-4, 91 e.g. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.%{vṛkṣaṃ vṛkṣam abhi}, tree after tree (cf. Gk. $; Lat. {ob}; Zend &18820(61,1) {aibi}, {aiwi}; Goth. {bi}; ōld ḥigh Germ. {bī}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.

[317] 2 **ṣa** 2 mfn. (only L.; for 3. %{ṣa} see below) best, excellent; wise, learned; m. loss, destruction; loss of knowledge; end, term; rest, remainder; eternal happiness, final emancipation; heaven, paradise; sleep; a learned man, teacher; a nipple; = %{kaca}; =

%{mānava}; = %{sarva}; = %{garbhavimocana}; n. the embryo; (accord. to some) patience, endurance. 3 **ṣa** 3 mfn. = %{ṣaṣ} ifc. (in %{paca-ṣa} q.v.) 4 **sa** 1 the last of the three sibilants (it belongs to the dental class and in sound corresponds to %{s} in %{sin}). -1. 5 **sa** 2 (in prosody) an anapest ($-). -2. 6 **sa** 3 (in music) an abbreviated term for %{ṣaḍ-ja} (see p. 1109, col. 2). **sā** 1 f. of 4. %{sa} q.v. 30 **sā** 2 f. of 6. %{sa} q.v. 31 **sā** 3 (weak form of %{san}), giving, bestowing, granting (cf. %{ap-}, %{aśva-sā} &c.) 32 **sā** 4 = {so} q.v. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[318] See also Tola and Dragonetti, p. 227; Kochumuttom, p. 252; Wood, p. 38; Anacker, p. 295.

[319] Tola and Dragonetti, p. 221.

[320] Kochumuttom, footnote p. 121.

[321] 1 **gam, gacchati, -te, gamati, ganti**, pp. (--- w. act. & pass. mg.) ((-,)) {gata} (q.v.) go, move; go or come to, get at, fall into or upon, undergo, incur, reach, acquire (acc. ñ{prati}, loc., or dat.); approach sex. (acc.); move on, wander; keep on (with a pp.); approach mentally, perceive (ñ{manasā}), guess, understand (P. be understood or meant); go away, pass, set out, depart, die. --With the acc. of an abstr. often = become or be w. adj. or pp., as {harśaṃ gacchati} he becomes glad, {upālambhanaṃ gacchati} he is censured (cf. {i}2). C. {gamayati, -te} cause to go or come, lead or bring towards (acc., dat., or loc.); put a person into a condition (2 acc.); grant, impart (gen. of pers. & acc. of th.); cause to go away i.e. send forth; pass, spend; overcome; *cause a person (acc.) through some other (instr.) to go; make understood, explain; convey the idea of (acc.), mean, denote. ḍ. {ji3gamiśati} & {ji3gāṃsati} wish to go, be going. 1. {ganīganti} approach, visit. -- {accha, acchā} go to, meet with. {ati} pass away, pass over (acc.). {adhi} get at, meet with, obtain, acquire; commence, undertake, accomplish; approach (sex.), take to wife, marry; find out, invent, discover; perceive, learn, study, read. {samadhi} come near, get at, obtain, acquire; learn, study, read. {anu} go after, follow, accompany (also C.); seek, look for; approach, arrive, visit, enter; observe, obey, imitate, answer to; go out, be extinguished, die. {samanu} go after, follow; penetrate, pervade. {antar} step between, exclude from (abl.). {apa} go away, depart, cease, disappear. {vyapa} the same. {api} go into, join, approach (sex.); get, obtain. {abhi} come near, approach, visit; go after, follow; find, meet; approach (sex.); undertake, take to (acc.), get, acquire; perceive, understand, learn (also C.). {ava} come down, descend; come to, approach, visit; fall into, incur; get, obtain; undergo, undertake; learn from (abl.), perceive, guess, understand; be of opinion, know; take for, consider as (2 acc.). C. bring near, procure; cause to know, make acquainted with, teach (2 acc. or gen. of pers. & acc. of th.). {ā} go near, approach, come to (acc. or loc.), come back (ñ{punar}); meet with (instr.); reach, obtain, get at, undergo, incur; befall, betide. C. bring near, convey; procure, ascertain (acc.), learn from (abl.). ḍ. wish to come to (acc.). I. approach repeatedly (acc.). {adhyā} meet with, encounter, find. {anvā} go after or along. {abhyā} come near, approach, visit; fall into, incur. {upā} & {samupā} the same. {nyā} come down to (acc.). {paryā} go or come round. {pratyā} come back, return from (abl.) to

(acc.); return to life, revive, recover. {samā} come together, associate, meet, encounter (instr. ñ{saha} or {sārdham}); come near, approach, come to (acc. or loc.), come back; meet with, find. {ud} go up, rise, shoot up, grow; come forth, extend, spread. {apod}, ḍ. {apojjigāṃsati} wish to withdraw from, to avoid (abl.). {abhyud} rise, go out to meet (acc.), extend, spread; agree, consent to (acc.). {pratyud} come forth again; go out to meet or to face (acc.); set out, depart. {upa} come near, approach, visit; go against, attack; meet, encounter, approach (sex.), undertake; undergo incur; reach, befall, happen. {abhyupa} come near, go to, join, get at; reach, obtain; admit, consent to (acc.). {samupa} come near, go to, undergo, incur. {ni} settle down, approach (also sex.), get at, incur, undergo. {upani} & {saṃni} meet with, encounter. {nis} go out, depart, proceed from (abl.), appear; go away, disappear; get rid of (abl.); reach, get, fall into ({nidrām} fall asleep). {vinis} go out, depart, set off, cease, vanish; get rid of (abl.). {parā} go away, depart. {pari} walk about, circumambulate surround, inclose, pervade, spread. {pra} set out, start, advance, proceed; go to, get at (acc.). {prati} go to meet, come back, return. {vi} go asunder, go away, pass, cease, vanish. C. pass, spend (time). {sam} (mostly ṃ.) meet, encounter, join, approach (sex.); harmonize, agree; be fit, answer, correspond. C. bring together, join with (instr.); lead to (acc.), bestow on (loc.). {abhisam} & {upasam} meet with, come (together) to (acc.). --Cf. {anugata, antargata, abhyāgata, Agata, udgata, upagata, parigata, vigata, saṃgata}. Cologne Digital Sanskrit Lexicon based on Capeller's 1891 *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 01/13/2007.

[322] Tola and Dragonetti, p. 227; Kochumuttom, p. 252; Wood, p. 38; Anacker ("vanishes"), p. 295.

[323] 1 **vigama** m. going away, departure, cessation, end, absence Kāv. Var. &c.; (ifc.) abstention from, avoidance Yāj.; %{-candra} m. n. of a prince Buddh. 2 **vigāman** n. a step, pace, stride (applied to the three strides of Vishṇu) ṚV. i, 155, 4. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/2006./2007.

[324] 1 **dhig** in comp. for %{dhik}. 1 **dhik** ind., used as a prefix or as an interj. of reproach, menace or displeasure = fie! shame! out upon! what a pity! &c. (with acc., rarely gen. voc. or nom.) Ūp. ḷāṭy. ṂBh. Kāv. &c. (also %{dhig dhik}, %{aho dhik}, %{hā dhik}, %{hā dhik kaṣṭam}, %{hā8 hā dhik} &c.; %{dhik tvām}, or %{tava} (also with %{astu}) shame upon you!) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[325] See also Tola and Dragonetti, p. 227; Kochumuttom, p. 252; Wood, p. 38; Anacker, p. 295.

[326] Tola and Dragonetti, p. 221.

[327] Kochumuttom, footnote p. 122.

[328] See also Tola and Dragonetti, p. 227; Kochumuttom, pp. 252-3; Wood, p. 38; Anacker, p. 295.

[329] Tola and Dragonetti, ibid.

[330] Kochumuttom, footnote p. 123.

[331] **viruddha** mfn. opposed, hindered, restrained, arrested, kept back R. Kālid. &c.; surrounded, blockaded W.; forbidden, prohibited Ṃn. ṂBh. &c.; doubtful, uncertain, precarious, dangerous ṂBh. R.; hostile, adverse, at variance or at enmity with (instr. gen., or comp.) ṂBh. Kāv. &c.; unpleasant, disagreeable, odious or hateful to(comp.) R. Kathās.; disagreeing (as food) Bhpr.; contrary, repugnant, contrasted, reverse, inconsistent or incompatible with, excluded from (gen. instr., or comp.) KātyŚr. Ṃn. ṂBh. &c.; (%{am}) ind. perversely, incongruously MW.; m. pl. ṇ. of a class of gods under the tenth ṃanu Pur.; n. opposition, hostility, repugnance MW.; (scil. %{rūpaka}) a figure of speech in which an object compared to another object is said to lack its functions and to possess others not properly belonging to it (e.g. " the moon of thy face does not rise in the sky, but only takes away my life") Kāvyâd. ii, 84; ṇ. of wk. on ṇyāya; %{-grantha-pūrvapakṣa-rahasya} n. %{-grantha-rarhasya} n. ṇ. of wks.; %{-tā}, f.; %{-tva} n. hostility, enmity, opposition, contrariety, incompatibility Ṛājat. Pacat. ṣarvad.; %{-dhī} mfn. malevolently disposed, malignant Ṛājat.; %{-pūrva-pakṣa-grantha-ṭīkā} f. %{-pūrva-paksa-} %{granthÂloka}, m. n. of wks.; %{-prasaGga} m. prohibited or unlawful occupation Yāj.; %{-bhuj} mfn. eating incompatible or unsuitable food W.; %{-bhojana} n. incompatible food ib.; %{-mati-kārin} mfn. suggesting contradictory notions ṣāh.; %{-ri-tā} f. a figure of speech which (by using ambiguous words) suggests contradictory notions (e.g. %{vidadhāti galagraham}, " she gives an embrace," where the word %{galag-graha} means also " a disease of the throat") ṣāh. Kpr.; %{-mati-kṛt} mfn. (= %{-kārin}) Kpr. Pratāp.; n. (= %{-kāri-tā}) ib.; %{-lakṣaṇa} n. ṇ. of a ch. of the Pṣarv.; %{-śaṃsana} n. malignant or abusive language (= %{gāli}) L.; %{-sambandhanīya} mfn. (in law) allied or kin in a forbidden degree; %{-siddhÂnta-granthaṭīkā} f. %{-siddhÂnta-grantha-rahasya} n. %{-siddhÂnta-granthÂloka} m. n. of wks.; %{-ddhÂrtha} mfn. containing a contradiction (%{-tā} f.) Kāvyâd.; (%{-tha-dīpika} n. a partic. figure of speech in which seemingly contradictory functions are attributed to one and the same object Kāvyâd. ii, 109); %{-ddhÂcaraṇa} n. wrong or improper course of conduct MW.; %{-ddhÂnna} or %{-dhÂśana} n. incompatible or forbidden food Ṣuśr.; %{-ddhôkti} f. adverse or contradictory speech, quarrel, dispute L.; %{-ddhôpakrama} mfn. (in medicine) applying incompatible remedies (%{-tva} n.) Ṣuśr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[332] 5 **dhī** 1 cl. 3. Ā. %{dīdhīte}, &c. ṚV. (cf. %{dīdhī}; the forms %{dhīmahi} and %{ádhāyi} belong rather to 1. %{dhā}; pf. %{dīdhaya}, %{-dhima}, %{-dhiyur} or %{-dhyur}, %{-dhire} ṚV. ĀV. Br.) to perceive, think, reflect; wish, desire: īntens. %{dedhyat} Tṣ. 6 **dhī** 2 f. thought, (esp.) religious thought, reflection, meditation, devotion, prayer (pl. Holy Thoughts personified) ṚV.; understanding, intelligence, wisdom (personified as the wife of Rudra-ṃanyu BhP.), knowledge, science, art; mind, disposition, intention, design (ifc. intent upon Kāv.); notion, opinion, the taking for (comp.) ṚV. &c. &c. (%{yáthā dhiyÁ} or %{dhiyÁ ná}, according to thy wisdom or will; %{itthÁ dhiyÁ} or %{dhíyaḥ}, willingly lit. such is thy will ṚV.); ṇ. of the 5th house from the ḷagna Var. 7 **dhī** 3 cl.4. Ā. %{dhīyate}, to contain, bold (Pass. of 1.

%{dhā}?); to slight, disregard; to propitiate (?) ḍhātup. xxvi, 37. 8 **dhī** 4 f. for %{dī}, splendour ṚV. iii, 34, 5; vi, 3, 3. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[333] **vāraṇa** 1 mf (%{I})n. warding off, restraining, resisting, opposing ṂBh. Kāv. &c.; all-resisting, invincible (said of the ṣoma and of Indra's elephant) ṚV. ix, 1, 9 Hariv. 1700; relating to prevention Ṣuśr.; shy, wild ṚV. ĀV. (with %{mṛga} accord. to some = elephant ṚV. viii, 33, 8; x, 40, 4); dangerous ṚV. ṣhaḍvBr.; forbidden ĀitBr.; m. (ifc. f. %{A}) an elephant (from its power of resistance) ṂBh. Kāv. &c.; an elephant-hook ḍaś.; armor, mail L.; a kind of ornament on an arch ṂBh. iv, 1326; (%{I}) f. a female elephant L.; w.r. for %{vāruṇī} ḤYog.; n. the act of restraining or keeping back or warding off from (abl.); resistance, opposition, obstacle; impediment, KatyṠr. ṂBh. &c.; a means of restraining Bhartṛ.; = %{hari-tāla} L.; ṇ. of a place ṂBh.. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[334] **Buddha** mfn. awakened, awake ṂBh.; expanded, blown SāmavBr.; conscious, intelligent, clever, wise (opp. to %{mūḍha}) ṂBh. Kāv. &c.; learnt, known, understood Āpast. ṂBh. (" by," usually instr., but also gen. according to Pāṇ. 2-2, 12; 3, 67 Sch..); m. a wise or learned man, sage W.; (with Buddhists) a fully enlightened man who has achieved perfect knowledge of the truth and thereby is liberated from all existence and before his own attainment of ṇirvāṇa reveals the method of obtaining it, (esp.) the principal Buddha of the present age (born at Kapila-vastu about the year 500 B.C. his father, Ṡuddhodana, of the Ṡākya tribe or family, being the ṛāja of that district, and his mother, ṃāyā-devī, being the daughter of ṛāja ṣu-prabuddha MWB. 19 &c.; hence he belonged to the Kshatriya caste and his original name Ṡākya-muni or Ṡākya-siṉha was really his family name, while that of Gautama was taken from the race to which his family belonged; for his other names see ib. 23; he is said to have died when he was 80 years of age, prob. about 420 B.C. ib. 49 n. 1; he was preceded by 3 mythical Buddhas of the present Kalpa, or by 24, reckoning previous Kalpa, or according to others by 6 principal Buddhas ib. 136; sometimes he is regarded as the 9th incarnation of Vishṇu Hariv. Kāv. Var. &c.); n. knowledge BhP. (B. %{buddhi}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[335] 1 **vai** 1 (orig. identical with 2. %{vA}) cl. 1. P. (Dha1tup. xxii , 24) %{vA4yati} , to become languid or weary or exhausted RV. (%{zoSaNe} Dha1tup.) ; to be deprived of (gen.) RV. viii. 47 , 6 ; P. and (ep. also A1.) , to blow A1past. MBh. 2 **vai** 2 ind. a particle of emphasis and affirmation , generally placed {after} a word and laying stress on it (it is usually translatable by `" indeed "' , `" truly "' , `" certainly "' , `" verily "' , `" just "' &c. ; it is very rare in the RV. ; more frequent in the AV. , and very common in the Bra1hman2as and in works that imitate their style ; in the Su1tras it is less frequent and almost restricted to the combination %{yady@u@vai} ; in Manu MBh. and the Ka1vyas it mostly appears at the end of a line , and as a mere expletive. In RV. it is frequently followed by %{u} in the combination %{vA4@u} [both particles are separated , v , 18 ,

3] [1020,1] ; it is also preceded by %{u} and various other particles e.g. by %{i4d} , %{a4ha} , %{uta4} ; in the Bra1hman2as it often follows %{ha} , %{ha@sma} , %{eva} ; in later language %{api} and %{tu}. Accord. to some it is also a vocative particle). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/09/2008.

[336] **arthya** mf(%{A} Pa1n2. 4-4 , 92) n. = %{arthanIya} q.v. L. ; proper , fit R. Ragh. Kum. ; rich Pan5cat. Katha1s. ; intelligent , wise L. ; = %{dhruva} L. ; (%{am}) n. red chalk L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/09/2008.

[337] **darśana** mf (%{I})n. showing. Pāṇ. 5-2, 6; ifc. seeing, looking at (see %{tulya-}, %{deva-}, %{sama-}.) Ṛagh. xi, 93; " knowing see %{dharma-}; exhibiting, teaching ṂBh. i, 583 BhP. v, 4, 11; n. seeing, observing, looking, noticing, observation, perception ṚV. i, 116, 23 ŚBr. xiv ŚāṅkhGṛ. v, 5 ṂBh. &c. (471,1); ocular perception Ṣuśr. iv, 27; the eye-sight, vi, 17; inspection, examination Yāj. 1, 328 Hariv. 5460; visiting Yāj. i, 84 Kathās. iii, 8; audience, meeting (with gen. Cāṇ.; instr. with or without %{saha} Vet.; in comp. Ṛagh. xii, 60 Śak. v, 5/6; vii, 25/26 Ṛājat. vi, 43; experiencing BhP. i, 8, 25; foreseeing Ṛagh. viii, 71; contemplating Ṃn. viii, 9 and 23; apprehension, judgment Śak. iii, 6/7 discernment, understanding, intellect Ṃn. vi, 74 Yāj. i, 8 Bhag. &c.; opinion ṃālav. v, 13/14 Kām. ii, 6; intention (cf. %{pāpa-}) R. i, 58, 18; view, doctrine, philosophical system (6 in number, viś. (Pūrva-) ṃīmāṉsā by aim. ūttara-ṃīmāṉsā by Bādar.; ṇyāya by Gotama Vaiśeshika by Kaṇâda ṣāṃkhya by Kap.; Yoga by Pat.) ṂBh. xii, 11045 f. BhP. &c.; the eye Ṣuśr. v, 8 Śak. iv, 6 Prab. iii, 10; the becoming visible or known, presence ĀśvGṛ. iii, 7 Ṃn. ii, 101; iv Yāj. i, 131; ii, 170 ṂBh. &c.; appearance (before the judge) Ṃn. viii, 158 Yāj. ii, 53 Kām.; the being mentioned (in any authoritative text) Kāty. Śr. i, xxvi ḷāṭy. vi, ix Bādar. i, s, 25 ṂBh. xiv, 2700; a vision, dream Hariv. 1285 ḥit. iii, 0/1; ifc. appearance, aspect, semblance Ṃn. ii, 47 ṂBh. (ṇal. ii, 3; xii, 18 and 44) R. Ṛagh. iii, 57; color L.; showing (cf. %{danta-}) Bhartṛ. ii, 26 ḍhūrtas. i, 35/11 a mirror L.; a sacrifice L.; = %{dharma} L.; (%{I}) f. ḍurgā Hariv. 10238; ṇ. of an insect ṇpr.; cf. %{a-}, %{su-}. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[338] **jñāna** n. knowing, becoming acquainted with, knowledge, (esp.) the higher knowledge (derived from meditation on the one ūniversal Spirit) ŚāṅkhŚr.xiii Gobh. Ṃn. &c.; knowledge about anything cognizance" see %{-tas} and %{a-jñānād} %{a-jñānād} %{vā}, knowingly or ignorantly, xi, 233); conscience ṂBh.; = %{-nêndriya} KaṭhŪp. vi, 10; engaging in (gen. e.g. %{sarpiṣas},"in sacrifice with clarified butter") Pāṇ. 2-2, 10 Vārtt. Pat.; ṇ. of a Śakti ṛasik.xiv, 36 ṛāmatŪp. i, 90 Sch..; (%{A}) f. id. Pañcar. iii, 2, 30 ṛāmapūjāś. 2 **jñāna** mf (%{I})n. prudent, wise L. (659,2); easily known ĀV.; n. knowledge, wisdom, intelligence, discrimination ĀV. &c. &c.; a distinctive mark, token of recognition, any mark or sign or characteristic ĀV. ṂBh. R. &c.; a monument, memorial ŚBr.; %{-kumuda-candrikā} f. ṇ. of wk.; %{-ghaná} m. nothing but knowledge

ŚBr. (cf. under %{ghaná}); %{-tṛpta} mfn. satiated with i.e. full of knowledge ṂBh.; %{-saṃtati} f. a train of thought ṭattvas.; %{-nÂnanda}, %{-nÂśrama}, and %{-nêndra} m. n. of authors Cat. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[339] 1 **anuvṛtta** mfn. following, obeying, complying; rounded off; (%{am}) n. obedience, conformity, compliance. 2 **anuvṛtti** f. following, acting suitably to, having regard or respect to, complying with, the act of continuance; (in Pāṇini's Gr.) continued course or influence of a preceding rule on what follows; reverting to; imitating, doing or acting in like manner. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[340] **mokṣa** m. (ifc. f. %{A}) emancipation, liberation, release from (abl., rarely gen. or comp.) ṂBh. Kāv. &c.; release from worldly existence or transmigration, final or eternal emancipation Ūp. Ṃn. ṂBh. &c. (īW. 39); death L.; ṇ. of partic. sacred hymns conducive to final emancipation Yāj.; (in astron.) the liberation of an eclipsed or occulted planet, the last contact or separation of the eclipsed and eclipsing bodies, end of an eclipse ṣūryas. VarBṛṣ.; falling off or down Kum. VarBṛṣ. (cf. %{garbha-}); effusion VarBṛṣ.; setting free, deliverance (of a prisoner) Gaut.; loosing, untying (hair) ṃegh.; settling (a question) Kathās.; acquittance of an obligation, discharge of a debt (cf. %{riṇa-}); shedding or causing to flow (tears, blood &c.) ṃārkP. Ṣuśr.; casting, shooting, hurling ṂBh. Kāv. Pur.; strewing, scattering Kum. Kathās.; utterance (of a curse) R.; relinquishment, abandonment Kathās.; ṇ. of the divine mountain Meru L.; ṣchrebera ṣwietenioides L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[341] **āpatti** f. happening, occurring; entering into a state or condition, entering into relationship with, changing into KātyŚr. āPrāt. &c.; incurring, misfortune, calamity Yāj.; fault, transgression L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[342] **ayatnatas** without effort or exertion. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[343] Tola and Dragonetti, p. 227; Anacker, p. 295; Kochumuttom, p. 253; Wood, p. 38.

[344] Kochumuttom, p. 253; Tola and Dragonetti, p. 227; Anacker, p. 295.

[345] Anacker, p. 295.

[346] Tola and Dragonetti, p. 221.

[347] Kochumuttom, footnote p. 124.

[348] **syāt** ind. (3. sg. Pot. of 1. %{as}) it may be, perhaps, perchance (esp. used in aina wks. and occurring in 7 formulas, viś. 1. %{syād asti}, " perhaps it is (under certain circumstances)"; 2. %{syān nÂsti}, "perhaps it is not, &c."; 3. %{syād asti ca nÂsti ca}, "perhaps it is and is not (under certain circumstances)"; 4. %{syād avaktavyaḥ}, "perhaps

it is not expressible in words"; 5. %{syād asti cÂvaktavyaḥ}, " perhaps it is and is not expressible in words"; 6. %{syān nÂsti cÂvaktavyaḥ}, " perhaps it is not and is and is not expressible in words"; 7. %{syād asti ca nÂsti cÂvaktavyaḥ}) ṣarvad. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[349] See also Tola and Dragonetti, p. 227; Kochumuttom, p. 253; Wood, p. 38; Anacker, p. 295.

[350] In a perhaps over-ambitious master's thesis, I explored similarities in the process metaphysics of the Yogācara and A.N. Whitehead.

Johnson-Moxley, Melanie K. *Roll on Dancing: Comparison and Conflict in Alfred North Whitehead's Process Philosophy and the Early Yogācāra Buddhism*. M.A. thesis, University of Missouri-Columbia, 1994. Thesis advisor Dr. Bina Gupta.

[351] Tola and Dragonetti, p. 221.

[352] Kochumuttom, footnote p. 125.

[353] 34 **dhātu** 1 m. layer, stratum KātyŚr. Kauś.; constituent part, ingredient (esp. (and in ṚV. only) ifc., where often= " fold" e.g. %{tri-dhÁtu}, threefold &c.; cf. %{triviṣṭi-}, %{sapta-}, %{su-}) ṚV. Tṣ. ŚBr. &c.; element, primitive matter (= %{mahā-bhūta} L.) ṂBh. Hariv. &c. (usually reckoned as 5, viś. %{kha} or %{ākāśa}, %{anila}, %{tejas}, %{jala}, %{bhū}; to which is added %{brahma} Yāj. iii, 145; or %{vijñāna} Buddh.); a constituent element or essential ingredient of the body (distinct from the 5 mentioned above and conceived either as 3 humours (called also %{doṣa}) phlegm, wind and bile BhP. (cf. %{purīṣa}, %{māṃsa}, %{manas}, ChāndŪp. vi, 5, 1); or as the 5 organs of sense, %{indriyāṇi}.(cf. s.v. and ṂBh. xii, 6842, where %{śrotra}, %{ghrāṇa}, %{āsya}, %{hṛdaya} and %{koṣṭha} are mentioned as the 5 dhdhātu of the human body born from the either) and the 5 properties of the elements perceived by them, %{gandha}, %{rasa}, %{rūpa}, %{sparśa} and %{śabda} L.; or the 7 fluids or secretions, chyle, blood, flesh, fat, bone, marrow, semen Ṣuśr. (L. %{rasÂdi} or %{rasa-raktÂdi}, of which sometimes 10 are given, the above 7 and hair, skin, sinews BhP.)); primary element of the earth i.e. metal, mineral, are (esp. a mineral of a red color) Ṃn. ṂBh. &c. element of words i.e. grammatical or verbal root or stem Ṇir. Prāt. ṂBh. &c. (with the southern Buddhists %{dhātu} means either the 6 elements (see above) ḍharmas. xxv; or the 18 elementary spheres (%{dhātu-loka}) ib. lviii; or the ashes of the body, relics L. (cf. %{-garbha})). 35 **dhātu** 2 mfn. (%{dhe}) to be sucked in or drunk (%{havis}) ṚV. v, 44, 3 f. = %{dhenu}, milch cow ḷāṭy. vii, 5, 9. 36 **dhātu** 3 n. (with %{rauhiṇa}) ṇ. of a ṣāman ĀrshBr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[354] **vibhutva** n. omnipresence, might, power. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[355] See also Tola and Dragonetti, p. 228; Kochumuttom, p. 252; Wood, p. 38; Anacker, p. 295.

[356] Tola and Dragonetti, p. 221.

[357] Kochumuttom, footnote p. 126.
[358] **upalabdha** mfn. obtained, received; conceived; perceived, heard, understood, learnt, known, guessed. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.
[359] **prasiddhi** f. accomplishment, success, attainment Ṃn. Yāj. Kām. BhP.; proof, argument Kathās.; general opinion, publicity, celebrity, renown, fame, rumor Var. Kāv. Kathās.; %{-mat} mfn. universally known, famous Kathās.; %{viruddha-tā} f. the state of being opposed to general opinion, sāh. (= %{khyāti-v-}); %{-hata} mfn. having no value, very trivial Kpr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.
[360] **prāp** (%{pra-āp}) P. Ā. %{**prÂpnoti**} (irreg. Pot. %{prÂpeyam}), to attain to; reach, arrive at, meet with, find ĀV. &c. &c.; to obtain, receive (also as a husband or wife) ṂBh. Kāv. &c.; to incur (a fine) Ṃn. viii, 225; to suffer (capital punishment) ib. 364; (with %{diśaḥ}) to flee in all directions Bhaṭṭ.; to extend, stretch, reach to (%{A}) Pāṇ. 5-2, 8; to be present or at hand ĀV.; (in gram.) to pass or be changed into (acc.) ṣiddh.: to result (from a rule), be in force, obtain (also Pass.) Kāś.: Caus. %{prÂpayati}, %{-te} (ind. p. %{prÂpayya}, or %{prÂpya} Pāṇ. 6-4, 57 Sch..), to cause to reach or attain (2 acc.), advance, promote, further (P. ChŪp. ṂBh. &c.; Ā. ṬBr. ṂBh.); to lead or bring to (dat.) VP.; to impart, communicate, announce, relate Ṃn. ṂBh. &c.; to meet with, obtain R.: ḍesid. %{prêpsati}, to try to attain, strive to reach ŚBr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.
[361] **anuttara** mfn. chief, principal; best, excellent; without a reply, unable to answer, silent; fixed, firm; low, inferior, base; south, southern; (%{am}) n. a reply which is coherent or evasive and therefore held to be no answer; (%{ās}) m. pl. a class of gods among the ainas. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.
[362] **bodhi** mf. (with Buddhists or ainas) perfect knowledge or wisdom (by which a man becomes a Buddha or ina), the illuminated or enlightened intellect (of a BBuddha or ina) Kathās. Ṛājat. Ṡatr. Lalit. (cf. MWB. 97, 188 &c.); m. the tree of wisdom under which perfect wisdom is attained or under which a man becomes a Buddha, the sacred fig-tree, (Ficus Religiosa) ḥcat. (MWB. 35, 181 &c.); " wakener," a cock L.; ṇ. of a man (= Buddha in a former birth) ātakam.; of a mythical elephant Lalit.; of a place L.; pl. ṇ. of a people R.; mfn. learned, wise ūṇ. iv, 117. 2 **bodhi** f. (with Buddhists) perfect knowledge or enlightenment MWB. 43 (%{-dhy-aGga} n. an " integral part of perfect knowledge or enlightenment" Lalit.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.
[363] **dhīmat** mfn. intelligent, wise, learned, sensible Ṃn. ṂBh. &c.; m. n. of Bṛihaspati L.; of a son of Virāj VP.; of a Ṛishi in the 4th ṃanv-antara ib.; of a son of Pūrū-ravas ṂBh.;

a Bodhi-sattva L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

dhīmant a. intelligent, skilful, wise. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/20/2008.

[364] **kāya** 1 mf (%{I})n. (fr. 3. %{ka} Pāṇ. 4-2, 25), relating or devoted to the god Ka (Prajā-pati ṚV. x, 121) Vṣ. Tṣ. ŚBr.; &c.; m. one of the eight modes of marriage (= Prājāpatya see %{vivāha}) Ṃn. iii, 38 Yājñ. i, 60; (%{am}) n. part of the hand sacred to Prajā-pati, the root of the little finger Ṃn. ii, 58 and 59. 4 **kāya** 2 m. (%{ci} Pāṇ. 3-3, 41), the body KātyŚr. Ṃn. &c.; the trunk of a tree R.; the body of a lute (the whole except the wires) L.; assemblage, collection, multitude ṣaddhP.; principal, capital ṇār. Bṛih.; a house, habitation L.; a butt, mark L.; any object to be attained L.; natural temperament L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[365] **ātmīkṛ** to make one's own, take possession of Kād. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/07/2007.

[366] See also Tola and Dragonetti, p. 228; Kochumuttom, p. 253; Wood, p. 39; Anacker, pp. 295-6.

CHAPTER 3
THE *VIṂŚATIKĀ-KĀRIKĀ*

I have consulted English translations of Vasubandhu's *Viṃśatikā-Kārikā ("Twenty Verses,"* or VM*)* from Fernando Tola and Carmen Dragonetti,[367] Thomas Kochumuttom,[368] G. M. Nagao (in David Kalupahana,)[369] Thomas Wood[370] and Stefan Anacker.[371] I cite Tola and Dragonetti's transliteration of the Sanskrit verses and their commentary (td), which is based on Sylvan Lèvi's as well as Chinese and Tibetan versions, in addition to Kochumuttom's (k) transliteration of Lèvi alone. Vasubandhu's text was also translated into Chinese in the sixteenth century by Hsüan-tsang, who also wrote his own commentary. Contemporary English renderings of this version from Francis Cook[372] and Hamilton[373] are considered. As in the preceding chapters, my procedure has been to compare the English translations against each other, using available English transliterations as touchstones.

Given the complexity of this project, I am relying upon on a synthesis English translations from Tola and Dragonetti, Kochumuttom, Anacker, *et. al.*, to present the general meaning of most portions of the auto-commentary, and only on pertinent occasions provide the same level of analysis of the commentary as I do the twenty-two core verses themselves. Most transliterated passages of Vasubandhu's auto-commentary included herein are from Tola and Dragonetti's excellent *Being as Consciousness*; transliterations of certain key passages of commentary (e.g., see auto-commentary on Verse 9) are sometimes provided by other authors, such as Kochumuttom.

The structure of the *Twenty Verses* is as follows. The thesis of the *Viṃśatikā,* namely, *"vijñapti-mātra,"* is stated in verse 1. Vasubandhu's commentary on this verse establishes the synonymy of the terms "*citta*" (used primarily in the TSN), "*Vijñapti*" (used in the VM), "*manas*" (used rarely in the VM and the *Trimśatika*) and "*vijñāna*" (used throughout the consciousness trilogy). In keeping with the translation introduced in Chapter 2 of "*mātra*" as "occasion," rather than "only" or "mere," I am also herein translating the thesis of this text as "consciousness-occasion," rather than "consciousness-only" or "mere representation of consciousness."

Verses 2-7 and commentary raise and respond to several objections to this thesis, namely, that it cannot account for spatio-temporal determination, shared perceptual experiences or causal efficacy. Verses 8-10 and commentary address the true nature of *ātman* and *dharmas*, reiterating the assertion that *ātman* and *dharmas* do not exist "like that" (as opposed to an assertion that they do not exist at all) and does so, from all appearances, with the axioms of the *Trisvabhāva* still firmly held in view.

Next, verses 11-15 and commentary raise and respond to several objections to the *vijñapti-mātra* thesis from the *Vaiśeṣika* (Atomist) perspective. Verses 16-21 return to the lines of objection addresses in verses 2-7, wherein it is asked and explained how "if there are no objects of perception," any of the following could be possible: sensory perception, the distinction between dreaming and waking states, the causal efficacy of other minds, or murder. Verse 22 offers Vasubandhu's closing caveat regarding his ability to present the subtle idea of *vijñapti-mātra* accurately.

VM 1: Thesis of *Vijñapti-Mātra*

The first verse of the VM does not appear as such in Hsüan-tsang's Chinese translation, although it is incorporated into his commentary. David Kalupahana omits the first two paragraphs of Vasubandhu's commentary from his version, claiming that this portion of the text is dubious by virtue of having been lost in its original Sanskrit form and merely reconstructed by Sylvan Lèvi based on subsequent Chinese and Tibetan translations of text.[374] Nevertheless, that verse and its commentary shall be considered here, as it conforms to the essential idea of the *Trisvabhāva-Nirdeśa* (TSN), namely, "*citta-mātra*."

<u>Verse 1a</u>

Vijñaptimātram…(td)[375]

Consciousness-occasion…

vijñapti	information, announcement, request; imparting, giving; mind (per Wood);[376] consciousness;[377] representation[378] of consciousness;[379] concept;[380] perception (per Anacker)[381]
mātra	having/being/consisting of /merely; also measure or limit (in space and time); instant, atom, element; occasion

Table 45- VM 1a

The translation of "*vijñapti*" variously as "information," "mind," "consciousness," "perception," "concept," and "representation" might seem discordant at first, but in fact serves to illustrate the same basic concept: that of conceptualization itself, of ideation or mentation, which as explained in the TSN is a process both caused and causally

efficacious. Again, in keeping with the translation introduced in Chapter 2, "*mātra*" is herein taken to mean "occasion," rather than "only" or "mere" as it is usually rendered, because "consciousness-occasion" expresses the fundamental Buddhist idea of momentary existence in a way that "consciousness-only" or "mere mind" does not. Hence, "mind-occasion," "consciousness-occasion," "representation-occasion," "concept-occasion," "perception-occasion" and "information-occasion" are taken to be legitimate forms of the *vijñapti-mātra* thesis of the VM.

This conforms to the methodology of the TSN, albeit in a somewhat reversed order. In the TSN, the nature of reflection or appearance (the own-state-of being *parakalpita)* is explained in relation to dependent cause (the own-state-of being *paratantra*) of that reflection and in relation to "perfected" or complete reality (the own-state-of being *parinispanna*); the *citta-mātra* thesis is made explicit only by the text's end. In the VM, again assuming the authenticity of the first verse and commentary, the text begins with this thesis and is thereafter concerned with addressing hypothetical objections to it. This flow from the TSN to the VM serves as one illustration of the connection between the these two texts, and thus as one reason why I have approached this project as the examination of a consciousness trilogy.

Verse 1b

... *evedam asadarthāvabhāsanāt* ...(td)
... *etad-asadartha-vabhāsanāt* ...(k)[382]
... *evaitad asadarthavabhāsanāt* … (wayman)[383]

… thus non-existing material thing
like reflection (appearance)…

…evadam asadarthavabhāsanāt…	
eva	thus, in this way
asad	not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood
ārtha	relating to a thing or object; material, significant; resulting from or based on the possession of a thing
va	like, as[384]
ābhāsa	splendor, light; appearance, semblance; phantasm of the imagination; mere appearances; reflection[385]

Table 46- VM 1b

Given the truth of "consciousness-occasion," the sense in which perceived material things, objects, selves, etc., are like mere reflections, phantasms or appearances can be understood. The reading of verse 1a-b most in keeping with the lessons of the TSN as well as the concept of momentary existence is not, "mere consciousness therefore no material objects" but rather "consciousness-occasion, therefore reflected appearance of material objects." The differences are subtle but significant, not the least of which is an attitude of outright rejection of material objects, as opposed to one recasting of the way in which our perceptions of such objects (and thus the objects themselves) are understood. It is not, to recall the elephant analogy of the TSN, that there is no way a stick "there" to be misperceived as an elephant. Similarly:

Verse 1c-d

… *Yadvat taimirikasāsatkeśoṇdukādidarśanam* (td)
… *Yathā taimirakasya-asatkeśa-candra-ādi darśanam* (k)

… According as optical disorder:
non-existing hairs, moons and so on discerned.

… yadvat taimirikasāsatkeśoṇḍukādidarśanam	
yadvat	(*yatha*): as follows, correlative of, in which way, according as, like
taimirikasya	optical disorder, eye disease[386]
asat	(alt. *asad*): not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood; vs. *sat*
keśa	hair[387]
candra	moon, moonlight; glittering, shining[388]
ādi	beginning with; commencement, first fruits; or "etc.," "and so on…"
darśana	showing, exhibiting, teaching; observing, perceiving, inspection; apprehension, discernment; also: view, doctrine

Table 47- VM 1c-d

Thus perception of *kalpita* is like the discrimination of non-existent hairs, moons, etc. by those with optical disorders such a cataract. Significantly, there is *something* to be perceived there—the cataract in this case, as the stick in the elephant analogy—but it is misperceived as being something else, such as an elephant or the moon.

<u>Commentary</u>

Mahāyāne traidhātukaṃ vijñaptimātraṃ vyavastāpyate
Cittamātraṃ bho jinaputrā yad uta traidhātukam iti sūtrāt
Cittaṃ mano vijñānaṃ vijñaptiś ceti paryāyāh
Cittaṃ atra sasaṃprayogam abhipretaṃ
Mātram ityarthapratisedhārthaṃ[389]

mahāyāne	Mahāyāna (lit., "great vehicle")
trai	triple, threefold
dhātu	realm, sphere, layer, stratum; also constituent element

vijñapti-mātra	*vijñapti*: mind, (representation of) consciousness, concept, perception; lit. information, announcement, request; imparting, giving + *mātram*: having/being/consisting of only/merely; also measure or limit (in space and time); instant, occasion, atom, element = consciousness-occasion
vyavasta	bound[390]
apyate	obtainable, reachable; also, relating to water[391]
citta	mind; memory; intelligence; reason; also noticed; aimed at, longed for; visible, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart
bho	(*bhāva*) being, presence
jinaputrā	of a Bodhisattva[392]
yad	(alt. *yac, yat*): in order that, as for the fact that, because, since, wherefore, as, when, if
uta	woven[393]
ita	as you know; in this manner; thus
sūtrāt	of the sūtras (scriptures)[394]
mano	(*manas*): mind (it its widest sense, as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will; the internal organ of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul, distinct from *ātman*
vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
vijñapti	mind, (representation of) consciousness, concept, perception; lit. information, announcement, request; imparting, giving
ceti	(*cetas*): appearance, aspect; or consciousness, intelligence, mind; heart, fancy, desire
paryāya	synonym, convertible term; revolution; course, repetition, succession, regular occurrence
atra	in this matter, in this respect, in this place, in this time[395]
saṃprayogam	relating to use or application[396]
abhipreya	purpose, intention; meaning[397]
ityartha	having such a sense or meaning; for this purpose[398]
pratiṣedh	keeping back, warding off, preventing, denying
ārtha	relating to a thing or object; material, significant; resulting from or based on the possession of a thing

Table 48- VM 1 commentary

Roughly given, the commentary proceeds thus: the concepts of (1) the *traidhātu* or threefold-sphere-of-existence (which we may for the sake of argument compare to the

trisvabhāva, or three-own-states-of-being, of the TSN), and (2) the *Vijñapti-mātra* (consciousness-occasion), are important concepts to Mahāyāna Buddhism and are supported by the scriptures. *Citta* (or *cit*), *manas*, *vijñāna* and *Vijñapti* are synonymous terms for the activity of consciousness. "Consciousness" in this respect is understood as having a meaning relating to a particular use. "Consciousness-occasion" functions in its definition to prevent over-affirmation of material objects.

The consequences of interpreting "*vijñapti-mātra*" as "consciousness-only" and the subsequent verse as declaring "only meaning: denying things," as has been done by numerous contemporary commentators, include the rejection of external objects:

> (The word) *mātra* ("only") is (used) with the purpose of denying (the existence of external) objects.[399]
>
> The term "mere" indicates the exclusion of the (external) objects.[400]
>
> "Only" is said to rule out any (external) object of sense or understanding.[401]
>
> "Only" excludes objects of perception (*ārtha)* that are external (to consciousness) not associates (of consciousness).[402]

However, I find that Alex Wayman's argument in "A Defense of Yogācāra Buddhism" is far better in keeping with what we have learned thus far from Vasubandhu in the TSN:

> This introductory statement does not deny an external object. Instead there is a mental representation that amounts to tinsel, 'fool's gold', a false wealth. Vasubandhu appears to mean that the mind imagines an external ārtha in front, but the mind has only a report or representation of what the sense organ had sensed.[403]

Interpreting "*vijñapti-mātra*" as "consciousness-occasion" sidesteps the alleged problem of the grand and utter metaphysical dismissal of the content of empirical observation.

VM 2-9: Response to Hypothetical Realist Objections

Verse 2 and Commentary

na deśakālaniyamaḥ santānāniyamo na ca /
na ca kṛtyakriyā yuktā vijñaptir yadi nārthataḥ // (td)[404]

No fixed time-space point,
No determined continued succession, and
also no causal efficacy
if consciousness is enjoined
in the absence of an object.

Yadi vijñaptir-anarthā niyamo deśa-kālayoḥ
Santānasya aniyamaś-ca yuktā kṛtya-kriyā na ca. (k)[405]

In the case that object-consciousness
is not determined in place-time,
continuity-stream is also undetermined,
and no causal efficacy at work.

Na deśakālaniyamaḥ santānaniyamo na ca …	
na	no, not, it is not so
deśa	place, region, portion; direction, instruction[406]
kāla	time (in general); to calculate or enumerate; a fixed point of time[407]
aniyama	*a* (negation) + *niyama*: determination, definition; limitation, restriction; restraining, controlling, preventing; keeping down; also restraint of the mind (second of eight meditation steps in yoga)[408] = unsettledness, uncertainty, doubt; having no rule; absence of: determination, definition, limitation, controlling, preventing[409]
santāna	continued succession, continuance; continuity; uninterrupted series[410]

ca	and, also; even, just; but, yet; if
… na ca kṛtyakriyā yuktā vijñaptir yadi nārthataḥ	
kṛtyakriyā	*kṛta,* accomplished, done, performed; made, prepared; obtained[411] + *kriyā*, action, performance, work; also ceremony, argument, contract = efficacy
yukta	joined, attached; set to work, made use of, occupied with, engaged in; ready to, prepared for; furnished, endowed, or provided with; accompanied by; being in conjunction with; connected with[412]
vijñapti	mind, (representation of) consciousness, concept, perception; lit. information, announcement, request; imparting, giving
yadi	if in the case that
anārtha	absence of a thing or object

Table 49- VM 2

> If consciousness (does) not (arise) out from an object…[413]
> If the representations of consciousness are without (extra mental) objects…[414]
> If a concept were to be without a real object…[415]
> If representations were without an object…[416]
> If the perception occurs without an object…[417]
> If consciousness is without real objects of perception...[418]
> If representations are without real objects...[419]

It is objected, in other words, that *if there is not a 1:1 correspondence between objects of perception and reality,* then spatio-temporal determination, "continued succession" of individual consciousness streams, and causal efficacy cannot be accounted for.

If there is no difference between dreams and waking, and if there are no external objects (such as form) in reality, and if there is only "internal consciousness that is born resembling an external objective realm,"[420] and if consciousness of visible qualities does not have a corresponding object constituted by such qualities, then the former is not determined by the latter, and (1)- (3) follow:

(1) the determination (of experience)/ (certainty)/ (restriction) of/re: place/space and time would not exist/be logically possible, or proper/founded

This cannot be the case, or else why does (a representation of) consciousness not arise always/everywhere, but only in some particular/determinate/certain moment/place?

(2) The indeterminacy/in-/non-determination (non-exclusiveness) in regard to "it"/the series (of consciousness)/perceiving stream of consciousness/mental continuity/ (various mind) streams (i.e. of individuals) would not exist/be logically possible, proper or founded.

This cannot be the case, or else why does (a representation of) consciousness arise in the (moment) series (of consciousnesses) of all those who are present in that place at that moment, not (in the series of consciousnesses) of only one (person)- as (is the case with) the appearances of hairs, etc. only to those with optical disorders?

(3) the performance of the (specific) function would not exist/be logically possible, proper or founded

This cannot be the case, or else why do the objects misperceived by those with optical disorders not function as the objects perceived by everyone else? Why do objects seen in a dream not perform the function that objects seen during waking perform? And why do imaginary objects not perform the function of other objects?[421]

Vasubandhu responds:

<u>Verse 3a</u>

deśadiniyamaḥ siddhaḥ svapnavat… (td)[422]
Deśa-ādi-niyamaḥ siddaḥ svapnavat… (k)[423]

Beginning with undetermined space,
Accomplished as in dreaming.

… deśadiniyamaḥ siddhaḥ svapnavat…	
deśa	place, region, portion; direction, instruction
ādi	beginning (with); commencement, first fruits; or etc., and so on…
niyama	determination, definition; limitation, restriction; restraining, controlling, preventing; keeping down; also restraint of the mind (second of eight meditation steps in yoga)
siddha	reach an aim, succeed, be accomplished or fulfilled; result, follow[424]
svapnavat	as from a dream[425]

Table 50- VM 3a

Regarding the first objection: the determination (of experience) of place and time is established or logical as in dreams. The objects in a dream are not real, but are seen in particular places and times. They cannot be seen all of the time (i.e., when one is awake). So spatio-temporal determination is possible even when there are no real corresponding external objects of perception.

<u>Verse 3b-d</u>

... pretavat punaḥ/
saṃtānāniyamaḥ sarvaiḥ pūyanadyādidarśane (td)

... pretevat-punaḥ
Santāna-aniyamaḥ sarvaiḥ pūya-nadī-ādi-darśane (k)

Damned spirits
Continuity-stream-undetermined-always,
Commencing with observing the pus river.

… pretavat punaḥ / saṃtānāniyamaḥ sarvaiḥ …	
pretevat	(*pretā*): damned spirits, hell ghosts
puna	to go back or in an opposite direction; restore; turn around; once more, to exist again, be renewed[426]
saṃtāna	continued succession, continuance; continuity; uninterrupted series
aniyama	unsettledness, uncertainty, doubt; having no rule; absence of: determination, definition, limitation, controlling, preventing[427]
sarva	whole, entire, all, every; also always, at all times [428]
…pūyanadyā darśane	
pūya	pus[429]
nadyā	river
adi	beginning (with); commencement, first fruits; or etc., and so on…
darśana	showing, exhibiting, teaching; observing, perceiving, inspection; apprehension, discernment; also: view, doctrine

Table 51- VM 3b-d

Regarding the second objection: the indeterminacy/non-determination (non-exclusiveness) in regard to "it"/the series (of consciousness)/perceiving stream of consciousness/mental continuity/ (various mind) streams (i.e. of individuals) is admitted/established/logical as in the case of *pretās* (hungry ghosts in hell), who share the same visions. The *pretās*, having the same kind of *karma,* end up sharing the same fate in hell and thus share the same visions and experiences.[430]

<u>Verse 4</u>

svapnopaghātavat kṛtyakriyā narakavat punaḥ/
sarvaṃ narakapālādidarśane taiś ca bādhane (td)[431]

Svapna-upaghātavat kṛtya-kriyā narakavat punah,
sarvam naraka-pālādi-darśane taiś-ca-bādhane (k)[432]

Dreaming negative causal efficacy.
Existing again in hell,
Always hell-guards observed harassing.

svapnopaghātavat kṛtyakriyā…	
svapna	sleeping, dreaming[433]
upaghātava	being negatively affected;[434] some translators suggest metaphorical use referencing nocturnal emissions, which makes sense in the context.[435]
kṛtya-kriyā	*kṛta,* accomplished, done, performed; made, prepared; obtained + *kriyā*, action, performance, work; also ceremony, argument, contract = efficacy
… narakavat punaḥ / … sarvaṃ narakapālādidarśane… ca bādhan	
naraka	hell, place of torment[436]
puna	to go back or in an opposite direction; restore; turn around; once more, to exist again, be renewed
sarva	whole, entire, all, every; also always, at all times
pālādi	lit. "flesh eater";[437] hell guards
darśana	showing, exhibiting, teaching; observing, perceiving, inspection; apprehension, discernment; also: view, doctrine
ca	and, also; even, just; but, yet; if
bādhana	oppressing, harassing; opposing, uneasiness, trouble[438]

Table 52- VM 4

Regarding the third objection: that the performance of (specific) function can take place during dreaming is admitted/established/logical as in the case of nocturnal emissions, or the ability of demons to torture those in hell. Thus the four factors (i.e., spatio-temporal determination, etc.) are demonstrated.

<u>Verse 5 and Commentary</u>

tiraścām saṃbhāvaḥ svarge yathā ca narake tathā /
na pretānāṃ yatas tajjaṃ duḥkhaṃ nānubhāvantite // (td)[439]

Tiraścām sambhāvaḥ svarge yathā na narake tathā
Na pretānām yatas-tajjam duḥkham na-anubhavanti te. (k)[440]

Concealing coming together (birth) (occasion),
heaven as follows
also hell accordingly.
No hell ghosts from which suffering perceived.

tiraścām saṃbhāvaḥ svarge yathā ca narake tathā…	
tirascā	concealing[441]
saṃbhāva	being or coming together; being contained in; birth, production, origin, source; causes, reason, occasion; occurrence, appearance; capacity, possibility; being, existence[442]
svarga	heaven[443]
yatha	as follows; correlative of, in which way, according as, like
ca	and, also; even, just; but, yet; if
narake	hell, place of torment
tathā	in that manner, so, thus; likewise, accordingly
… na pretānāṃ yatas tajjaṃ duḥkhaṃ nānubhāvantite	
na	(negation)
pretas	hell-ghosts
yatas	from which or what, hence
tajjaṃ	produced, lit. "sprung from"[444]
duḥkha	uneasy, unpleasant, uncomfortable, difficult; pain, sorrow, trouble; dis-ease, suffering
anubhava	perception, understanding, ascertainment *anubhavaka*: making to understand[445]

Table 53- VM 5

Why are hell-guards not admitted to truly exist? It would not make sense, since if they were real inhabitants of hell they would also suffer its afflictions, while as torturers they are supposed to be able to effectively inflict suffering, which implies an invulnerability to it that would not be possible if it were real.

It is objected: how did the hell-guards come to be in hell in the first place, then? Were they born there like animals in the heavens? Vasubandhu replies that animals are born in heaven as a result of their karma, and they are supposed to experience the good of that realm. Hell-guards cannot experience the pain of hell, however. So “birth” in hell of animals or pretas (acting as hell-guards) cannot be the case.

It is further objected: if hell-guards come into being as a result of the actions of the condemned, and can appear to undergo transformation in order to instill fear, etc., then it is not impossible that they truly exist, since the phenomena is truly arising. Otherwise, what are you saying about the efficacy of hell?[446] Vasubandhu’s answer is that it is not that the events are totally unreal, but rather that—

Verse 6 and Commentary

yadi tatkarmabhis tatra bhūtānāṃ saṃbhāvas tathā
iṣyate pariṇāmaś ca kiṃ vijñānasya neṣyate (td)[447]

Yadi tat-karmabhis-tatra bhūtānām saṃbhāvas-tathā
Iṣyate pariṇāmaś-ca kim vijñānasya na iṣyate (k)[448]

If that very action (effect) therein:
actual coming together (birth) (occasion) thus,
By the wise, change also;
How not so state of consciousness?

vijñānasyaiva tatkarmabhis tathā pariṇāmaḥ
kasmān neṣyate kiṃ punar bhūtāni kalpyante (td)[449]

State of consciousness that very action (effect)
thus change (transformation);
… why instead go back to conceived actualities?

yadi tatkarmabhis tatra bhūtānāṃ saṃbhāvas tathā…	
yadi	if, in the case that
tad	(alt. *tat*); he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
karma	act, action; product, result, effect [450]
tatra	in/to that place, therein, on that occasion, in that case, therefore
bhūta (-na)	become, actually have happened, be true or real; matter of fact or reality[451]
saṃbhāva	being or coming together; being contained in; birth, production, origin, source; causes, reason, occasion; occurrence, appearance; capacity, possibility; being, existence
tathā	in that manner, so, thus; likewise, accordingly
… iṣyate pariṇāmaś ca kiṃ vijñānasya neṣyate	
iṣyate	seek; cause to move quickly; impel, animate, promote; deliver, announce;[452] *iṣyate:* "by the wise"[453]
pariṇāma	change, alteration, transformation, development, evolution[454]
ca	and, also; even, just; but, yet; if
kiṃ	(interrogative particle)
vijñānasya	*vijñāna*: act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness + *asya*: sitting, abiding, dwelling; state of rest
neṣya	*na*: no, not, it is not so + *iṣya*
vijñanasyaiva tatkarmabhis tathā pariṇāmaḥ…	
vijñānasya	*vijñāna:* act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; in Buddhism: consciousness (one of the five constituent skandhas) + *asya:* sitting, abiding, dwelling; state of rest
tad	(alt. *tat*); he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
karma	act, action; product, result, effect
tathā	in that manner, so, thus; likewise, accordingly
pariṇāma	change, alteration, transformation, development, evolution
… kasmān neṣyate kiṃ punar bhūtāni kalpyante.	
kasmāt	why? whence? wherefrom?[455]

neṣya	*na*: no, not, it is not so + *iṣya:* seek; cause to move quickly; impel, animate, promote; deliver, announce
kiṃ	(interrogative particle)
punar	to go back or in an opposite direction; restore; turn around; once more, to exist again, be renewed
bhūta	whatever has become; to actually have happened, be true or real; matter of fact or reality[456]
kalpya	to be formed from; to be conceived or imagined

Table 54- VM 6 and commentary

If the (re-) birth of things or persons is admitted as issuing from *karma*, then why not admit that consciousness also arises from *karma*? Why wouldn't a hell-guardian be real enough in the hells? Or alternatively: if you grant that "special beings" such as the hell-guards exist as the result of a causal process, then why not also admit that process to be consciousness?[457] That is, why not recognize a transformation of *consciousness* as the result of karma, rather than a transformation of *matter*?

Furthermore—

<u>Verse 7 and Commentary</u>

karmaṇo vāsanānyatra phalam anyatra kalpyate/
tatraiva neṣyate yatra vāsanā kiṃ nu kāraṇaṃ// (td)[458]

Karmaṇo vāsanā-anyatra phalam-anyatra kalpyate
Tatra-eva na-iṣyate yatra vāsanā kim nu kāraṇam (k)[459]

Action impression elsewhere,
Consequence imagined elsewhere;
There is in this way not sought,
Wherein no cause (reason)?

karmaṇo vāsanānyatra phalam anyatra kalpyate…

karma	act, action; product, result, effect
vāsanā	impression of anything remaining unconsciously in the mind; the present consciousness of past perceptions; knowledge derived from memory[460]
anyatra	*an*: (negation) + *yatra*: in or to which place, where, wherein, wherever, whither[461] = elsewhere, on another occasion, otherwise, in another manner, at another time[462]
phala	metaphorical "fruit," consequence, effect, result, retribution, gain/loss, dis/advantage
kalpya	to be formed from; to be conceived or imagined
… tatraiva neṣyate yatra vāsanā kiṃ nu kāraṇaṃ	
tatra	in/to that place, therein, on that occasion, in that case, therefore
eva	thus, in this way
neṣya	*na*: no, not, it is not so + *iṣya:* seek; cause to move quickly; impel, animate, promote; deliver, announce
kiṃ	(interrogative particle)
nu	(negation)
kāraṇa	cause, reason[463]

Table 55- VM 7

Why imagine the mental impression of an action to exist in one "place," and the consequence of that action in another?

> "… (W)hy is it that the effect is not accepted as being such a transformation of consciousness taking place just where the impressions themselves do? What is the reason for an effect being constructed where there is no process of impression?"[464]
>
> "There is a perfumed consciousness, but then you will not admit that there is a transformation of the result. Where there is no perfumed place, you turn around and assert that the result exists. Why is this?"[465]

Vasubandhu asks, why say that the dispositional basis/"perfuming"/impression of an action/deed/*karma* is (conceived or constructed in) one place/context but that its

fruit/effect is (conceived or constructed in) another, when it can be said that the cause and effect are (conceivable) in the same place/context? The *vāsanā* (impression) of the *karma* of the inhabitants of hell and its transformation is imagined to take place or exist in hell, but *vāsanā* and its transformation can only exist in the stream of consciousness. So why not recognize that the *vāsanā's phalaṃ* (effect), being a similar transformation of consciousness, is in the same "place" as the *vāsanā* itself?[466]

<u>Verse 8 and Commentary</u>

rūpādyāyatanāstitvaṃ tadvineyajanaṃ prati
abhiprāyavaśād uktam upapādukasattvavat (td)[467]

Rūpādi-āyatana-astitvam tad-vineya-janam prati
Abhiprāya-vaśād-uktam-upapāduka-sattvavat (k)[468]

Form-abode exists (becomes);
Thou that very student
with regard to meaning of what of is taught,
Self-produced sage.

rūpādi-āyatana-astitvam…	
rūpa	form, shape, figure, outward appearance, phenomenon, color[469]
āyatana	abode, seat, resting place[470]
asti	be, exist, happen, become; be sufficient or able
tvam	thou[471]
… tad-vineya-janam prati …	
tad	he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
vineya	to be trained or instructed; pupil[472]
jana	creature, living being, person[473]

prati	toward; (over) against, before, again, back, in return, opposite, near, on, by, at, in, at the time of; with regard to, according to, in consequence of[474]
… abhiprāya-vaśād-uktam-upapāduka-sattvavat	
abhiprāya	purpose, intention; meaning
vaśād	impression, content of communication or teaching
ukta	said, taught, declared; term[475]
upapāduka	self-produced[476]
sattvavat	sage, Buddha[477]

Table 56- VM 8

It is objected that the scriptures would not assert the existence of the bases of sensory knowledge if external objects were only manifestations of consciousness. Vasubandhu replies that this is not a valid objection, because there is a more subtle and specific meaning to the assertion that the bases of sensory knowledge exist. This is similar to the way that assertions about spontaneous creation have a special meaning, that is, to affirm the non-interruption/continuity of the series of consciousness/stream of mind-/*citta*-series and its ability to continue into the future. It is not affirmed that there are really spontaneously born beings; in fact, it is said that there is neither a sentient being nor self, but only events/dharmas and their causes.[478]

In other words, we are reminded by Vasubandhu that the ostensibly most obvious meanings of key passages of Buddhist teaching are not necessarily the intended meanings. In this instance, the intention behind the affirmation of the bases of sensory knowledge is—

Verse 9 and Commentary

yataḥ svabījād vijñaptir yadābhāsā pravartate
dvividhāyatanatvena te tasyā munir abravīt (td)[479]

Yataḥ sva-bījād-vijñaptir-yadābhāsa pravartate
Dvi-vidha-āyatanatvena te tasya munir-abravīt (k)[480]

Own-seed (self-cause) held in consciousness
whenever appearance arises;
Twofold state of abiding.
Sage conveying…

… rūpapratibhāsā vijñaptir yataḥ svabījāt pariṇāmaviśeṣaprāptād utpadyate tac ca bījaṃ yatpratibhāsā ca sā te tasyā vijñapteś cakṣūrūpāyatanatvena yathākramaṃ bhagavān abravīt (td)[481]

… Rūpa-pratibhāsa-vijñaptir-yataḥ svabījāt-pariṇāma-viśeṣaprāptād-utpadyate tac-ca bījam yat-pratibhāsa ca sa te tasya vijñapteścakṣu-rūpa-āyatanatvena yathā-kramam bhagavān-abravīt (k)[482]

Form appearing because consciousness;
Own-seed transformation
acquired particulars brought forth;
That also seed… appearance
And… flowing consciousness-eye abode of appearance.
According as state of succession (series)…

yataḥ sva-bījād-vijñaptir yadābhāsā pravartate…	
yata	held, limited, restrained; controlled; guided
sva	own
bīja	seed; germ, element, primary cause or principle, source, origin
vijñapti	mind, (representation of) consciousness, concept, perception; also lit. information, announcement, request; imparting, giving
yadā	when, whenever; if
ābhāsa	splendor, light; appearance, semblance; phantasm of the imagination; mere appearances; reflection

pravartate	*pra:* before, in front of[483] + *vartate*: revolve, pass away (time); happen, occur; live, exist, be, become[484] = *pravarta (-ka, -na)*: causing, effecting, setting in motion/activity, promoting moving forward/onwards, coming forth, arising, appearing, happening; causing, producing, introducing[485]
… dvividhāyatanatvena… munir abravīt	
dvividha	twofold; of two kinds, parts, ways
āyatana	abode, seat, resting place
tvena	state (of)…
tasya	flowing or conveying
muni	monk, sage
abravīt	unspoken, unnamed
rūpa-pratibhāsa-vijñaptir yatah…	
rūpa	form, shape, figure, outward appearance, phenomenon, color
pratibhāsa	*prati*: toward; (over) against, before, again, back, in return, opposite, near, on, by, at, in, at the time of; with regard to, according to, in consequence of + *bhasa*: speech, language; description, definition = appearance, similitude; [486] *prātibhāsika***:** phenomenal, (mere/flashing) representations
vijñapti	mind, (representation of) consciousness, concept, perception; also lit. information, announcement, request; imparting, giving
yat	(from *yad*); in order that, as for the fact that, because, since, wherefore, as, when, if
… svabījāt-pariṇāma-viśeṣaprāptād-utpadyate tac ca bījam yat-pratibhāsa …	
sva	own
bīja	seed; germ, element, primary cause or principle, source, origin
pariṇāma	change, alteration, transformation, development, evolution
viśeṣa	difference; specific property; particulars[487]
prāpta	reached, met with, found, incurred, acquired[488]
utpādya	produced, brought forth[489]
yat	element
… ca sā te tasya vijñapteścakṣu-rūpa-āyatanatvena yathā-kramam…	
tasya	flowing or conveying
vijñapti	mind, (representation of) consciousness, perception, conception
cakṣu	eye

rūpa	form, shape, figure, outward appearance, phenomenon, color
āyatana	abode, seat, resting place
tvena	state (of)…
yathā	as follows; correlative of, in which way, according as, like
krama	step; going, proceeding, course; way; regular progress, order, series, succession

Table 57- VM 9 and commentary

The two-fold foundation of perception or conception is the *svabīja* ("own-seed" or self-contained cause) from which that cognition develops, and the form in which that perception or cognition appears. These are, respectively, the internal and external bases (inner and outer seats) of perception. Cook translates the salient portion of the commentary as follows:

> Consciousness appearing resembling form is born from its own seeds as a special transformation (of the mental continuity) and the confluence of conditions (consisting of the apparent form and the perceiving aspect of consciousness). On the basis of this seed and the appearing form, the Buddha spoke of (the seed and the appearing form as) sense bases consisting of eyes and sense bases consisting of form, respectively. In this way, finally, (after skipping over sense bases of sound, smells, and tastes, we come to where) consciousness resembling something tangible is born from its own seeds as a special transformation (of the mental continuity) and the confluence of conditions (consisting of the apparent tangible object and the perceiving aspect of consciousness).[490]

Tola and Dragonetti interpret this section as saying that the five senses and *manas* constitute *āyatana* in its function as the "inner seat" of perception and the qualities perceived by sense and *manas* constitute *āyatana* in its function as the "outer seat" of perception. So, for example, with respect to the perception or cognition of color, sight serves as the basis of the perception in one way, and the perceived color serves as the

basis in another way. Similarly, tactile sensation serves as one basis of the perception of tangible objects, while the object of touch serves as the other basis of that perception.[491]

This manner of considering the nature of perceivables—again, submitted in the context of hypothetical realist objections to Vasubandhu's "consciousness-occasion" thesis—locates cause and effect in the same realm of activity. In other words, it is not assumed that the same sort of X cannot serve as both the "material" and efficient cause of some observed Y or Ys. The first variable in this case is the activity of consciousness; the second variable is that phenomenal appearance perceived in the activity of consciousness.

VM 10: Subtle Teachings Concerning *Ātman* and *Dharmas*

<u>Verse 10 and Commentary</u>

tathā pudgalanairātmyapraveśo hi anyathā punaḥ… (td)[492]
Tathā pudgala-nairātmya-praveśo hi anyathā punaḥ… (k)[493]

In that manner body-collection
free from being essentially contained (substantial);
because otherwise existing once more.
Region of phenomena
free from being essentially contained (substantial);
supposed (invented) self.

tathā pudgalanairātmyaprave hi anyathā punaḥ…	
tathā	in that manner, so, thus; likewise, accordingly
pudgala	body; personal entity; man; ego or individual; soul[494]
nair	(from nis); out of, away from; without, destitute of, free from[495]
ātmya	being; nature, essence; state of having nature of property of
praveśa	entering, entrance; intrusion into; being contained in; also: intentness on an object; engaging closely in a pursuit or purpose; manner[496]
hi	for, (namely) because; surely, indeed

anyathā	otherwise, in a different manner; in another way; inaccurately, erroneously[497]
punar	to go back or in an opposite direction; restore; turn around; once more, to exist again, be renewed
… deśanā-dharma nairātmyapraveśaḥ kalpita-ātmanā	
deśanā	(*deśa*): place, region, portion; direction, instruction
dharma	nature, character, condition; essential quality, property, mark ; also according to the nature of; that which is established or firm; steadfast decree, usage, practice; duty, right, justice; virtue, morality; law or doctrine
nair	(from nis); out of, away from; without, destitute of, free from
ātmya	being; nature, essence; state of having nature of property of
praveśa	entering, entrance; intrusion into; being contained in; also: intentness on an object; engaging closely in a pursuit or purpose; manner
kalpita	fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
ātmanā	from "to breathe/move"— "self," (the individual) soul, life principle; abstract individual; also: essence, nature, character; the person or body considered as a whole [498]

Table 58- VM 10

The collection of processes or the consciousness-stream (*saṃsara*) constituting an individual at any given moment is essentially dynamic and episodic (temporary). The commentary (excluded here due to length) further explains that understanding the theory of the "twelve senses bases" (sevenfold consciousness and five-fold phenomena) provides the means for understanding the non-substantial or dynamic theory of self, which insists upon the absence of a perduring self to be found in the body. Similarly, the collection of processes constituting phenomena at any given moment are essentially dynamic and episodic (temporary). While representations of consciousness, such as the

appearances of the qualities of form or color, are admitted to exist, external objects corresponding directly to those perceived appearances are not so admitted.[499]

It is objected that if there are no *dharmas* at all, how can "consciousness-occasion" be the case? The response lies in clarifying the meaning of "non-substantiality" in this context. That phenomena is "non-substantial" is a denial of the existence of atomic reals corresponding directly to discriminated elements of our perceptual experience (e.g., red atoms corresponding to seeing the color red.) Thus, to invoke the concepts of the TSN, it is a denial of the *parikalpita* of observed phenomena, the perceived appearance.[500]

VM 11-15: Response to Atomist Objections to *Vijñapti-Mātra*

<u>Verse 11 and Commentary</u>

na tad ekaṃ na cānekaṃ viṣayaḥ paramānuśaḥ/
na ca te saṃhatā yasmāt paramāṇur na sidhyati// (td)[501]

Na tad-ekam na ca-anekam viṣayaḥ paramāṇuśaḥ
Na ca te saṃhatā yamāt paramāṇur-na sidhyati. (k)[502]

Not that one and not that not-one,
External sense objects
of infinitely small atoms;
And not that unity,
because infinitely small atosm
not accomplished (valid).

Na tad-ekam na ca-anekam viṣayaḥ paramāṇuśaḥ….	
na	no, not, it is not so
tad	he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now

eka	one, sole, single; alone, solitary; identical, the same; belonging to one
ca	and, also; even, just; but, yet; if
aneka	not one; many, much; manifold; separated[503]
viṣaya	sense object; external world; reach, sphere, domain
paramāṇu	ultimate or infinitely small atom[504]
… Na ca te saṃhatā yasmāt paramāṇur-na sidhyati	
te	
saṃhata	joined, united, contiguous, combined, composite; coherent; forming one mass or body[505]
yasmāt	because, since, that
sidhyati	realize an aim, succeed, be accomplished; result, follow; be valid

Table 59- VM 11

It is asked on behalf of the atomic realist: why can it not be admitted that real, external, perhaps infinitely small atomic objects (an example thus of external "seats" or sources of cognition) exist? The reply is that because the existence of such infinitely small atoms (*paramāṇu*) cannot be proved, the object of perception/sense/cognition cannot be (such)/experienced (as)/one, many, nor compound. If there are real bases of knowledge/sense fields/external *yātanas* ("atoms") such as color or external form, and each acts/becomes/happens separately, then the question must be answered whether these atoms are single or multiple, aggregate or not (and if multiple/aggregate how each component can serve as a separate object of perception?)

The Vaiśeṣikas maintain that there is a single form/entity/unity with parts, "the form of the (composite whole)." But the sense object/objects (of knowledge)/the āyatana/external object cannot be a single thing/entity/object of cognition, because there is no perception/apprehension of a composite whole as different from its component

parts. Nor can there be many atomic entities/can the object be plural, because there is no perception/apprehension of the atoms individually (apart from the whole). Nor can it be an aggregation/compound of atoms/be an aggregated object (of knowledge), because there is no perception/apprehension of atoms as one individual thing/ultimate atom (*paramānu*).[506]

Verse 12 and Commentary

ṣaṭkena yugapadyogāt paramāṇoḥ ṣaḍaṃśatā/
ṣaṇṇāṃ samānadeśatvāt piṇḍaḥ syād aṇumātrakaḥ// (td)[507]

Ṣatkena yugapad-yogāt-paramāṇoḥ ṣaḍaṃśatā
Ṣaṇṇām samāna-deśatvāt-pinḍaḥ syād-aṇumātrakaḥ. (k)[508]

By whence that which really is together
Simultaneously joined with
Infinitely small atom collection—
perpetually compounded beyond one hundred;
Object having six sides the same,
may contain minute particles.

Satkena yugapadyogāt paramāṇoḥ ṣaḍaṃśatā …	
sat	"that which really is," being (present), existing; occurring; real, actual, true; honest; beautiful; good, right; wise
kena	by what, by whence[509]
yugapad	"in the same yoke," together, simultaneously
yoga	collection or concentration of the mind, meditation; harnessing, driving; use, application; means, expedient, art, charm; enterprise, work; union, combination, relation[510]
paramāṇu	ultimate or infinitely small atom
sadā	(alt. *sadam);* always, ever, continually, perpetually
śata	compounded beyond a hundred[511]
… Ṣaṇṇām samāna-deśatvāt-pinḍa syād-aṇumātraka	

saṇṇa	having six[512]
samāna	same, similar; equal, like; common, general, universal[513]
deśa	place, region, portion; direction, instruction
tvat	thy, thee, thou
piṇḍa	heap, piece; solid mass, material object, body[514]
syāt	(alt. *syād*), perhaps, it may be
aṇumātraka	containing minute particles[515]

Table 60- VM 12

Why is this? Tola and Dragonetti translate this section of the commentary in this manner:

> In fact, if the place of one atom were (the place) of the six (atoms which come to be connected with it), then since the place of all (= the seven atoms) is the same, the whole mass (constituted by the seven atoms) would be of the size of a single atom, because no (atom) would jut out in relation to the others. Consequently there would be no visible mass.[516]

If an atom is simultaneously connected with six others from six spatial directions, then an atom must have six parts, because two atoms cannot occupy the same place (at the same time). "For that which is the locus of one can't be the locus of another."[517] If the place of a single atom were also the place of the six atoms connected to it, the entire aggregate/mass would be (the size of) a single atom. Because of the mutual exclusion/lack of mutual distinction among the atoms, the combined aggregate would not be visible. Furthermore, atoms do not join together at all, because they have no parts.[518]

<u>Verse 13 and Commentary</u>

> *paramāṇor asaṃyoge tatsaṃbhāte 'sti kasya saḥ/*
> *na cānavayavatvena tatsaṃyogo na sidhyati// (td)*[519]

Paramāṇor-asaṃyoge tat-saṇbhāte'sti-kasya saḥ.
Na ca anavayavatvena tat-saṃyogo na sidhyati. (k)[520]

Infinitely small atoms not-joined-into-union
Thus existing together becomes
form accompanied by (supplying the forms of)
That same existence not existing…
Also not in a state of abundance
there-joined-together not accomplished (valid).

Paramāṇor-asaṃyoge tat-saṇbhāte'sti-kasya saḥ…	
paramāṇu	ultimate or infinitely small atom
asaṃyoga	*a* (negation) + *saṃ* (along or together with) + *yoga* (collection or concentration of the mind, meditation; harnessing, driving; use, application; means, expedient, art, charm; enterprise, work; union, combination, relation); disjunction, disconnection, incoherence[521]
tad	(alt. *tat*); he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
saṇbhāte	*saṃ* (*saṇ*): along with, together + *bhāva*: becoming, existence, occurrence
asti	be, exist, happen, become; be sufficient or able
kasya	form
sa	supplying the forms of; accompanied by, having; one, the same
… Na ca anavayavatvena tat-saṃyogo na sidhyati.	
na	no, not, it is not so
ca	and, also; even, just; but, yet; if
anavaya	abundance, strength[522]
tvena	state (of)…
sidhyati	realize an aim, succeed, be accomplished; result, follow; be valid

Table 61- VM 13

If atoms cannot join together, then how are aggregates formed in the first place? Cook offers the following translation of this portion of the commentary:

Since there is no separate combined form that differs from atoms, then if atoms do not combine, whose combined union is it? If you change (your position) and try to save it by saying that the development of combined form does not imply union, then you should not say that they do not combine because they are devoid of parts, because a combination has parts, yet, you do not admit union. The nonunion of atoms is not a result of their being devoid of parts. Therefore, not a single ultimate atom (*paramāṇu*) is demonstrated.[523]

It is not because individual atoms do not have parts that they cannot be connected, for aggregates— by definition having parts— cannot be connected either. Thus an atom cannot be a single entity with parts.[524]

Verse 14 and Commentary

digbhāgabhedo yasyāsti tasyaikatvaṃ na yujyate/
chāyavṛti kathaṃ vā anyo na piṇḍaś cen na tasya te// (td)[525]

Dig-bhāga-bhedo yasya-asti tasya-ekatvam na yujyate
Chāya-āvṛti kathaṃ vā anyo na piṇḍaś-cet-na-tasya te. (k)[526]

Direction-place-division
to be endeavored of existence
Conveying unity (identity) not connected;
Reflection (shadow) hiding in what manner?
… Mutually not solid (material) and not flowing thus.

Digbhāgabhedo yasyāsti tasyaikatvaṃ na yujyate …	
dig	(from diś); direction, region pointed at; also to point out, to show; to bring forward[527]
bhāga	part, portion; fraction; place, region, side[528]
bheda	division, separation; alteration, change, difference
yasya	to be endeavored[529]
asti	be, exist, happen, become; be sufficient or able
tasya	flowing or conveying[530]

ekatva	identity, unity
na	no, not, it is not so
yujya	connected, related; homogeneous; similar[531]
… chāyavṛti kathaṃ vā anyo na piṇḍaś cen na tasya te	
chāya	shadow, shadowing; also image, reflection[532]
āvṛti	covering, hiding[533]
kathaṃ	how? in what manner? whence?
anyonya	one another; mutual, mutually[534]
piṇḍa	heap, piece; solid mass, material object, body

Table 62- VM 14

The question of the connection of atoms aside, there is another problem for the atomist. An atom cannot both be composite and single at the same time, so it must be one or the other. If it has directional dimensions or sections, such as an upper and lower part, or being "in front" or "on the bottom," then how can it be single? If an atom did not have different parts/divisions/sides, then how, given a source of light, could it be illuminated on one side and in shadow on the other? It could not have an "other" side that was not illuminated. If an atom did not have different sides, then how could one atom conceal/obscure/obstruct another? And thus how could they occupy different places? This is tantamount to saying that any aggregate of atoms is just a single atom occupying all places at once.

It is objected that an aggregate of atoms can serve these functions. Vasubandhu replies that if the aggregate of atoms is not different from its constituent elements, then the problem remains. "Arranging and distinguishing, you establish (form) as atoms or you establish it as a combination (of form, but) both are unrealities"[535]/mental

construction. "… (Mass) is a (mere) imagination of aggregate."[536] It is then objected that the discussion of unity and connection does not refute the essential characteristics (lakṣaṇa—thus also, "essential definition" is possible) of atoms as having form, color, etc. Vasubandhu replies that it is relevant to ask whether these characteristics, such as redness, are singular or multiple (as objects of cognition). The weaknesses of the argument for multiplicity have already been exposed.[537]

As for arguments of unity—

Verse 15 and Commentary

ekatve na krameṇetir yagapan na grahāgrahau
vicchinnānekavṛttiś ca sūkṣmānīkṣā ca no bhavet// (td)[538]

Ekatve na krameṇa-etir-yugapan-na grāha-agrāhau
Vicchinna-aneka-vṛttiś-ca sūkṣma-anikṣā ca no bhavet. (k)[539]

Unity is not succession
Simultaneously grasping and non-grasping;
Disconnected manifold mode of being,
And atomic (inconceivable) existence.

Ekatve na krameṇa-etir-yugapan-na grāha-agrāhau…	
ekatva	identity, unity
na	no, not, it is not so
krama	step; going, proceeding, course; way; regular progress, order, series, succession
yugapad	"in the same yoke," together, simultaneously
grāha	grasping, seizing, holding, catching; receiving, accepting;
agrāha	non-grasping
… vicchinnānekavṛttiś ca sūkṣma ca no bhavet	

vicchinna	split, broken asunder; interrupted, disconnected; incoherent; ended, no longer existing[540]
aneka	of one; many, much; manifold; separated
vṛtti	turning, rolling; being; mode of being or acting
ca	and, also; even, just; but, yet; if
sūkṣma	fine, small, minute; subtle; intangible; inconceivable; atomic[541]
bhāva	becoming, existing, occurring

Table 63- VM 15

If atoms are non-divided, then the following problems arise: first, there could be no gradual or progressive movement; a single step would take you everywhere. Second, there could be not be simultaneous perception/apprehension, e.g., of the front side of a thing before one and the non-perception/non-apprehension of hits back side; everything would be seen at once. In addition, there could not be multiple, diverse activities or conditions or things. For example, there would be no real distinction between elephants and horses, nor could they occupy separate places. There would be no empty spaces between things. All animals would be everywhere at the same time, and non-distinguishable from each other. And finally, there could not be differences in mass or size. Things would be distinguished only the basis of their definition. For example, tiny organisms would appear non-differently from larger ones.

Consequently, the division of/difference between atoms must be assumed (one must necessarily construct these divisions) and thus atoms cannot be unitary, of one kind or being a single real thing. However, it has already been demonstrated that no single atom is obtained in experience, that there cannot be a single real thing that is an atom.

> With their unity undemonstrated, visibles', etc.'s state of being sense-objects of the eye, etc. is also undemonstrated, and thus perception-only is demonstrated.[542]

Consequently, it cannot be proved that there are real, independent *yātanas*, that is, that form, color, etc., exist apart from the perception or representation of consciousness.[543]

VM 16-22: Response to Additional Objections to *Vijñapti-Mātra*

It is objected that the existence or non-existence of things is determined by sensory knowledge. Sense (direct) perception is the strongest ground for knowledge (among the means of knowledge, which include inference and appeal to reliable authority). How can sensory perception take place if there are no real objects of perception?

<u>Verse 16 and Commentary</u>

> *pratyakṣabuddhiḥ svapnādau yathā sā ca yadā tadā/*
> *na so 'rtho dṛśyate tasya pratyakṣatvaṃ kathaṃ mataṃ//* (td)[544]
>
> *Pratyakṣa-buddhiḥ svapnādau yathā ... sa ca yadā tadā*
> *Na so'rtho dṛśyate tasya pratyakṣatvam katham matam.* (k)[545]
>
> ***Intelligence (apprehension) based on direct perception***
> ***is as in the way of dreaming;***
> ***… and whenever at that time***
> ***no form of the object corrupted flowing,***
> ***direct perception in what manner supposed?***

pratyakṣabuddhiḥ svapnādau yathā sa ca yadā tadā…	
pratyakṣa	direct perception; plainly visible, clear; distinct, actual, immediate; immediate apprehension, ocular evidence[546]

buddhi	ability to conceptualize; intelligence, reason, intellect, mind, discernment, judgment; perception; comprehension, apprehension, understanding; faculty of mental perception[547]
svapna	sleeping, dreaming
yathā	as follows; correlative of, in which way, according as, like
sa	supplying the forms of; accompanied by, having; one, the same
ca	and, also; even, just; but, yet; if
yadā	when, whenever; if
tadā	at that time; in that case, then
… na so'rtho dṛśyate tasya pratyakṣatvaṃ kathaṃ mata.	
na	no, not, it is not so
artha	related to a thing or object; material, significant; resulting from or based upon the possession of a thing
dṛṣyā	(from *dūṣyā*); corruptible, reprehensible, culpable, offending
tasya	conveying or flowing
pratyakṣa	direct perception; plainly visible, clear; distinct, actual, immediate; immediate apprehension, ocular evidence
tvam	thou
kathaṃ	how? in what manner? whence?
mata	thought; believed, supposed; imagined; understood; considered as, taken for; intended, designed; approved, esteemed

Table 64- VM 16

The knowledge one derives from sensory perception operates in a way similar to dreams, such that the objects perceived in dreams are understood to both appear to exist, and yet not actually exist as they appear. When the thought arises through direct/sensory perception that "an object is here before me now," that object is already no longer seen, for this discrimination or judgment requires an action of the thinking consciousness (*manovijñāna*), while the specific moment of visual consciousness referenced in that thought has already passed. This momentariness is especially true of the form, color, etc. of perceived objects.[548]

This portion of Vasubandhu's counter-arguments places the problem of direct perception squarely in the Buddhist framework of a perpetually perishing universe, and makes the critical observation *that every aspect of any occasion of perception— perceiving subject, perceived object, and the activity of perception— is momentary and transient, which means that there cannot be any such thing as direct perception of external observables "when," "where," and "how" they are.*

<u>Verse 17 and Commentary</u>

uktaṃ yathā tadābhāsā vijñaptiḥ smaraṇaṃ tataḥ/
svapne dṛgviṣayābhāvaṃ nāprabuddho vagacchati// (td)[549]

Uktam yathā tad-ābhāsa vijñaptiḥ smaraṇam tataḥ.
Svapne dṛg-viṣaya-abhāvam na-aprabuddho'vagacchati. (k)[550]

Taught as follows:
in that case definition (appearance),
consciousness remembering protracted dreaming
seeing existing sense objects;
the unawakened likewise grasping.

uktaṃ yathā tadābhāsā (tad-ābhāsa) vijñaptiḥ smaraṇam tatah…	
ukta	said, taught, declared; term
yathā	as follows; correlative of, in which way, according as, like
tad or tadā	*tad:* he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now; or *tadā*: at that time; in that case
bhāsā or ābhāsa	*bhasa:* speech, language; description, definition; or *ābhāsa*: splendor, light; appearance, semblance; phantasm of the imagination; mere appearances; reflection
vijñapti	mind, (representation of) consciousness, concept, perception; also lit. information, announcement, request; imparting, giving
smaraṇa	remembering, recollection[551]
tata	extended, diffused, protracted

… *svapne dṛgviṣayābhāvaṃ nāprabuddho vagacchati…*	
svapna	sleeping, dreaming
dṛg	seeing
viṣayā	sense object; external world; reach, sphere, domain
abhāva	absence of: existence, entity; condition, state of being, disposition, nature, impulse
na	no, not, it is not so
aprabuddha	awakened from sleep[552]
vagacchati	*va*: like, as + *gacchati*: go, move; go or come to, get at, fall into or upon; undergo; incur; reach, acquire

Table 65- VM 17

It is objected that a thing cannot be remembered if it has not been experienced. Given the fact of memory, there must be a previous experience of an object, a sensory cognition. Color, etc., are such objects of memory. Vasubandhu replies that how perception of appearances occurs has already been explained. Visual perception of objects, etc., can take place without a real object (extra-mental) object. Consciousness arises or appears resembling/representing an object. Memory is based on this kind of perception. Per Kochumuttom's translation:

> From a representation of consciousness arises a thought-representation of consciousness, which discriminates between the object such as color etc., and the subject. The same thought-representation of consciousness, which has with it the memory associate, appears as memory.[553]

Recall from VM 3a that the determination of the experience of place and time is coherent as in dreams. The objects in a dream are not real, but are seen in particular places and times. They cannot be seen all of the time (i.e., when one is

awake). So spatio-temporal determination is possible even when there are no real corresponding external objects of perception.

It is further objected that it does not agree with common sense to say that everyday objects of sensory perception are as unreal as those objects perceived in dreams. Vasubandhu replies that one who has not yet awakened does not recognize the unreality of the objects perceived in her dream. We ordinarily discriminate subject and object, but this discrimination is a habitual construction. Supra-mundane knowledge is non-discriminative. This portion of the commentary is rendered by Anacker thus:

> Just as people when they are asleep in a dream have their faculties concentrated on impressions of appearances of discriminations which appear differently than they do later, and, as long as they aren't awake, don't understand the non-being of objects of sense and understanding that weren't, just so when they become awakened by the attainment of a supramundane knowledge free from discriminations, which is the antidote to these (discriminations), then they truly understand the non-being of these sense-objects through meeting with a clear worldly subsequently attained knowledge.[554]

It is then objected that if there are no real external objects, the influence of one mind upon another could not be explained. If things appear to us as they do because of a transformation of our own consciousness, and not because there are any real external objects of perception existing as we perceive them, then how can there be true or false statements, or good or bad companions, since contact and teaching, or any influence over our beliefs could not exist.[555] Vasubandhu's reply follows in the next verse.

Verse 18

anyoyādhipatitvena vijñaptiniyamo mithaḥ/
middhenopahataṃ cittaṃ svapne tenāsamaṃ phalaṃ// (td)[556]

Anyonya-adhipatitvena vijñapti-niyamo mithaḥ.
Middhena-upahatam cittam svapne tena-asamam phalam (k)[557]

State of mutual influence ("rule"),
Mutual consciousness definition;
Afflicted consciousness, dreaming therefore
different consequences.

anyoyādhipatitvena vijñaptiniyamo mithaḥ …	
anyonya	one another; mutual, mutually
adhipati	lord, master, ruler[558]
tvena	state (of)…
vijñapti	mind, (representation of) consciousness, concept, perception; also lit. information, announcement, request; imparting, giving
niyama	determination, definition; limitation, restriction; restraining, controlling, preventing; keeping down; also restraint of the mind (second of eight meditation steps in yoga)
mithas	together; mutually, reciprocally, alternatively[559]
… -upahatam cittam svapne tena-asamam phalam.	
upahata	hurt, damaged, injured, afflicted; affected; distressed, weakened, discouraged[560]
citta	mind; memory; intelligence; reason; also noticed; aimed at, longed for; visible, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart
svapna	sleeping, dreaming
tena	in that direction, in that manner, there; for that reason, thus, therefore
asama	uneven; unequal; unequalled[561]
phala	metaphorical "fruit," consequence, effect, result, retribution, gain/loss, dis/advantage

Table 66- VM 18

The consequences of actions in dreaming and waking states are different, because their causes are different. There is reciprocal or mutual influence (determination) of perceptions or concepts, as a result of being their conditioning influence upon each other.

> The determination of the representations of consciousness is reciprocal by means of the "superordinate cause" (adhi-patitva) of the mind of one sentient being acting on another.[562]
>
> That is, because the difference in consciousness in the mental continuity of one causes differences in the mental continuity of another consciousness to occur, each becomes restricted (according to kind), but not as a result of external objects of perception.[563]

It is objected that if it is true that in waking, just as in dreams, there is no real external object of perception although consciousness can occur, then why are there different consequences of actions in the dreaming and waking states, desirable and undesirable? Vasubandhu replies that situations are different because their causes are different, meaning that they arise in different states of mind. One is asleep when dreaming, the mind thus less effectual. But when we are in full control of our faculties (when the "mind is strong,") then there should be different consequences of action. But the difference in *karma-phala* is not the result of there being real, external objects even in ordinary waking.[564]

Verse 19

> *maraṇam paravijñaptiviśeṣād vikriyā yathā/*
> *smṛtilopādikānyeṣāṃ piśācādimanovaśāt// (td)*[565]
>
> *Maraṇam para-vijñapti-viśeṣād-vikriyā yathā*
> *Smṛti-lopādikā-anyeṣām piśācādi-manovaśāt.* (k)[566]

Death
utmost consciousness difference,
transformation as follows:
Remembrance pointed at absent other,
together with weaving-together
influential consciousness.

maraṇam paravijñaptiviśeṣād vikriyā yathā …	
maraṇa	dying, death[567]
para	far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost
vijñapti	mind, (representation of) consciousness, concept, perception; also lit. information, announcement, request; imparting, giving
viśeṣa	difference; specific property; particulars
vikriyā	transformation, change, modification; altered condition; affliction[568]
yathā	as follows; correlative of, in which way, according as, like
… smṛti-lopādikā-anyeṣām piśācādi-manovaśāt	
smṛti	remembrance; calling to mind[569]
lopa	breaking; injury, destruction; interruption; neglect, violation; robbing; deficiency; absence; disappearance[570]
dik	(from diś); direction, region pointed at; also to point out, to show; to bring forward
anya	other (than), different (from), opposed to; another; the other
ṣāṃ	together with
piśacādi	weaving together
manas	mind (it its widest sense, as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will; the internal organ of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul, distinct from ātman
vaśat	strong, shining, influential

Table 67- VM 19

The objector asks, how can there be violent action if there are no real bodies to be harmed? How can there be violent speech if there is no real power behind or within the language? Vasubandhu's reply is that death is a modification of personality ("a change of course" or *vikriyā*) which may be caused by an act of cognition by another consciousness. He gives as an example the power of demons to induce amnesia in their victims. Vasubandhu's acceptance of psychic power beyond the merely metaphorical here is probable.[571]

<u>Verse 20</u>

kathaṃ vā daṇḍakāraṇyaśūnyatvam ṛṣikopataḥḥ/
manodaṇḍo mahāvadyaḥ kathaṃ vā tena siddhyati// (td)[572]

Katham vā daṇḍakāraṇya-śūnyatvam-rṣīkopataḥ?
Ṃano-daṇḍo mahāvadyaḥ katham vā tena sidhyati? (k)[573]

In what manner… Daṇḍaka forests
Powerful speech emptied.. seers' anger?
Punishment-mind great speech
Thus accomplished.

kathaṃ vā daṇḍakāraṇyaśūnyatvam ṛṣikopataḥ…	
katha	how? in what manner? whence?
vā	leading; (*va*): like, as
daṇda	stick, trunk of a tree; also: punishment;[574] Daṇḍaka forests
kāraṇya	powerful (mystical) speech or figures[575]
sūnya	voidness, emptiness, absence of…
tvam	thy, thee, thou
rṣīko	seers
pataḥ	anger
… manodaṇḍo mahāvadyaḥ kathaṃ vā tena siddhyati	
mano	(*manas*): mind

mahā	great
vadya	to be spoken[576]
tena	in that direction, in that manner, there; for that reason, thus, therefore
siddhyati	reach an aim, succeed, be accomplished or fulfilled; result, follow

Table 68- VM 20

Vasubandhu continues that the Buddha implied as much in his own teaching—

> "O householder, have you ever heard why the Daṇḍaka forests, the Mātaṇga forests, the Kaliṇga forests became empty, were cleaned out?" He answered: "O Gautama, I have heard (that it was) due to the wickedness of mind of the forest ṛṣis."[577]

How could mental torture or violence of the mind be a punishment greater than violence actions or speech, as taught, otherwise?[578]

Verse 21

> *paracittavidām jñānam ayathārthaṃ kathaṃ yathā/*
> *svacittajñānaṃ ajñānād yathā buddhasya gocaraḥ// (td)*[579]
>
> *Para-citta-vidām jñānam-ayathārtham katham yathā*
> *Svacitta-jñānam ajñānād-yathā buddhasya gocaraḥ.* (tk)[580]
>
> ***Absolute consciousness inseparable;***
> ***Knowledge of material objects***
> ***not as it should be how? As follows:***
> ***knowledge of own consciousness***
> ***is not abiding***
> ***in field awakened from ignorance.***

Para-citta-vidām jñānam-ayathārtham katham yathā…	
para	far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost

citta	mind; memory; intelligence; reason; also noticed; aimed at, longed for; visible, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart
vidā	not separable[581]
jñāna	knowing, knowledge, cognizance; wisdom, intelligence; also: mark, sign, characteristic (of recognition)
ayatha	not as it should be; not according to[582]
ārtha	relating to a thing or object; material, significant; resulting from or based on the possession of a thing
kathaṃ	how? in what manner? whence?
yathā	as follows; correlative of, in which way, according as, like
… svacitta-jñānam ajñānād-yathā buddhasya gocaraḥ	
sva	own
citta	mind; memory; intelligence; reason
ajñānād*	(negation of knowledge)
buddha	awakened; expanded, conscious, wise; known, understood
asya	sitting, abiding, dwelling; state of rest
gocara	range, field, scope of action; range of the organs of sense; being within range; abode, district[583]

Table 69- VM 21

It is objected that if the "consciousness-occasion" thesis were true, how could knowledge of another's thoughts be possible? Vasubandhu replies that it is possible, but it is as erroneous as the knowledge of one's one mind with respect to knowledge about objects of perception. The objector persists, how is the knowledge of one's own mind erroneous? Vasubandhu replies: because false appearances have not yet been eliminated.[584]

Verse 22

vijñaptimātratāsiddhiḥ svaśaktisadṛśī mayā/
kṛteyaṃ sarvathā sā tu na cintyā buddhagocaraḥ// (td)[585]

Vijñapti-mātratā-siddhiḥ sva-śakti-sadṛśī mayā
Kṛtā-iyam sarvathā sā tu na cintyā buddha-gocara. (k)[586]

"Consciousness-occasion" accomplished,
own-power…
illusion;
accomplished all manner of things…
unconceived, realm of awakening.

… vijñapti-mātratā-siddhiḥ sva-śakti-sadṛśī mayā	
vijñapti	*vijñapti*: mind, (representation of) consciousness, concept, perception; lit. information, announcement, request; imparting, giving + *mātram*: having/being/consisting of only/merely; also measure or limit (in space and time); instant, occasion, atom, element = consciousness-occasion
siddhi	conclusion; accomplishment, fulfillment, attainment, performance[587]
sva	own
śakti	power, ability, strength, capacity, energy[588]
māya	illusion, unreality; deception
… kṛtā-iyam sarvathā sā tu na cintyā buddha-gocara	
kṛta	accomplished, done, performed; made, prepared; obtained
sarvathā	all things, objects; all manner of things; all matters; regarding everything
cintya	to be conceived, thought, imagined[589]
buddha	awakened; expanded, conscious, wise; known, understood
gocara	range, field, scope of action; range of the organs of sense; being within range; abode, district

Table 70- VM 22

Vasubandhu ends with a verse declaring that the demonstration of consciousness occasion has been done to the best of his ability, but that it is complex and subtle, and cannot be comprehended in its totality except by the enlightened.[590]

Summary

Vasubandhu says: “All of this, everything” is “consciousness-occasion” (*vijñapti-mātra*), or the momentary activity of consciousness. It is objected that if this were true, we could not explain spatio-temporal determination; however, he says that it is possible in that same way that such determination occurs in dreams. It is also objected that if *vijñapti-mātra* were true, we could not explain shared perceptual experiences. The reply is that it is possible in the same way that the souls of the condemned can share the experience of hell. These two objections are epistemological in nature: how could we explain the apparent consistency of our world and that of others if the *occasion-of-consciousness* thesis is true? Vasubandhu’s response is accordingly epistemological in nature. His examples point to this: *we are capable of constructing a coherent set of beliefs about our perceptual experiences that not only do not require, but cannot have, a 1:1 correspondence to some fixed, objective reality of enduring selves and objects. Our ability to form concept-names does not alter this fact.*

It is further objected that if *vijñapti-mātra* were true, we could not explain causal efficacy. This could either be read as a metaphysical objection, viz., that causal relationships or functions would not be possible, or as an epistemological objection, viz., that we could not provide causal explanations for what we observe. Vasubandhu’s examples include the tortures of hell. Several subsequent objections follow, aimed at establishing that something must be truly real in hell besides the mind of the condemned in order for it to be efficacious. Why can it not be that the guards of hell, at least, are real things external to the condemned? If these guards are not in hell as a result of their own

karma, but as a result of the condemned's *karma*, then how is it that they cannot truly exist *since the phenomena is truly rising*? Vasubandhu replies that the guards could not be real, or else they would not be immune to hell; for this reason, also, they cannot exist in hell as a result of some *karma* of their own. Then he gets to the heart of the matter: it is not that the events/appearances/phenomena of hell are entirely without reality, but the causal events responsible for them are entirely mental. That which *karma* transforms is mind, not matter.

The next objection to is based on accepted Buddhist belief regarding the six sensory bases, as it would appear to contradict the *consciousness-occasion* thesis. Vasubandhu's response is that this is addressed within the explanation of the "subtle teaching" regarding *ātman* and *dharmas.* It is explained in verses 9-10 that the basis of the activity of cognition or conception with respect to phenomenal appearances is a self-contained cause that develops within consciousness. The sixfold sense-consciousness functions as the inner seat (*āyatana)* of perception, while perceived sense-qualities and *manas* function as the outer seat of perception. Understanding that the sixfold consciousness develops as a result of six pairs of *dharmas* (twelve sense bases), which evolve from the assumption of duality of subject and object discriminated by *manas,* leads to understanding the absence of an enduring "self" in the *pudgala* or material body.

It is asked how everything can be *vijñapti-mātra* if there are really no *dharmas*. Vasubandhu's response is that *dharmas* are not wholly and entirely insubstantial, but only their supposed nature. Here he hearkens directly to the ideas of his *Trisvabhāva.* In the *Viṃśika*, as in the preceding texts, *tri-svabhāva* theory is meant to support the

vijñapti-mātra thesis. Without it, the thesis is contradicted either (depending on which translation you are reading) by the admission of a real object of consciousness that is another consciousness, or by the admission of real, extra-mental objects of perception.

This central theme reaffirmed, several objections from the Vaiśeṣika (atomist) point of view are addressed, largely by virtue of pointing out the failure of that point of view to cohere internally. That is, whether atoms are one or many, single or combined, the Vaiśeṣika position is said to collapse.

The final quarter of the text addresses another set of objections to the *vijñapti-mātra* thesis. The first is the argument that if the existence or non-existence of *dharmas* is determined by sensory knowledge, and if sense perception is the most reliable of the three basic grounds of knowledge, then how can sense perception take place if there are no real objects of perception? Again, Vasubandhu makes analogy to dreams, wherein objects of perception can both be perceived and not really exist at the same time. He also points to the momentariness of phenomena, which renders impossible the ability to conceive of some "X here before me now" at the actual moment the phenomena is perceived. The moment of consciousness that must be referenced by consciousness passes before the *vijñāna-pariṇāma* is complete.

The next objection is that a thing that has not been experienced cannot be remembered; a previous experience of a real object of perception is thus necessary for memory. But since the nature of perception has already been explained and memory arises based on that kind of perception, the objection is thus dismissed. It is followed by the argument that it defies common sense to say that the phenomenal objects we observe

are as unreal as the objected seen in dreams. Vasubandhu's response is that the unawakened (here meaning both literally and figuratively) cannot perceive the unreality of the objects perceived in her dreaming so long as she dreams. Mundane, everyday knowledge based on "common sense" observation discriminates objects with qualities. Supramundane, ineffable knowledge based on uncommon insight does not so discriminate subject and object.

It is then asked how *vijñapti-mātra* (consider Tola and Dragonetti's translation in a previous verse: if there is no real object of consciousness that is itself a consciousness) can explain the influence of one mind upon another, e.g., through interactions such as conversation and instruction. How could there be true or false statements, or bad or good actions, in that case? The response is essentially that asserting mutual influences between continuity-streams of consciousnesses is nothing like asserting the existence of real, extra-mental objects of perception. The subsequent question is then how one distinguishes between dreaming and waking states, and how specifically the consequences of thoughts and actions in one state are different than those of the other. Vasubandhu's answer is that they are different in effect because they are different in cause, and that in any case this does not impact the assertion that the objects of perception are not ultimately real (as they appear to us).

It is asked how physical murder or mental torture could be possible, and the response is that death or injury is a transformation of personality ultimately caused by an act of cognition by another consciousness. A final question regarding direct communication between minds is addressed before Vasubandhu completes the *Viṃśika*.

Vasubandhu is clearly addressing metaphysical questions as well as epistemological questions in this text. Although themes of the two previously examined chapters are also found in the *Viṃśika*, such as the nature of evolving cause-and-effect consciousness and the threefold perspective that explains the sort of existence had by phenomenal appearances, this text also focuses in particular on questions regarding the existence of real objects of perception. A more narrowly focused examination of how this text interacts with the previous two that have been explored, and how that comprehensive view is best described, will be the task of the last chapter.

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367 Fernando Tola and Carmen Dragonetti, *Being as Consciousness: Yogācāra Philosophy of Buddhism*. (Motilal Banarsidass, 2004.)
368 Thomas A. Kochumuttom, *A Buddhist Doctrine of Experience: A New Translation and Interpretation of the Works of Vasubandhu*. (New Delhi: Motilal Banarsidass, 1982).
369 G. M. Nagao, translator, in David J. Kalupahana, *The Principle of Buddhist Psychology*. (New York: State University of New York Press 1987).
370 Thomas E. Wood, *Mind Only: A Philosophical and Doctrinal Analysis of the Vijñānavāda*. (Honolulu: University of Hawaii Press, 1991).
371 Stefan Anacker, *Seven Works of Vasubandhu: The Buddhist Psychological Doctor*. Religions of Asia Series No. 8. (Delhi: Motilal Banarsidass, 1984).
372 Francis Harold Cook, *Three Texts on Consciousness Only: Demonstration of Consciousness Only*. (Numata Center for Buddhist Translation and Research, 1999.)
373 Edward Hamilton, translator in Sarvepalli Radhakrishan and Charles A. Moore, editors, *A Sourcebook in Indian Philosophy*. (Princeton, NJ: Princeton University Press, 1957; 5th printing, 1973.)
374 Kalupahana, p. 173
375 Tola and Dragonetti, p. 123
376 Wood, p. 97
377 Tola and Dragonetti, p. 134
378 Wayman, p. ___
379 Kochumuttom, p. 260
380 Nagao in Kalupahana, p. 173
381 Anacker, p. 161
382 Kochumuttom, p. 166, 260
383 Wayman, p. ___

[384] **va** 3 ind.= %{iva}, like, as ṂBh. Kāv. &c. (in some more or less doubtful cases). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/13/2007.

[385] 2 **ābhāsa** m. splendour, light R. Vedāntas. 195; color, appearance R. Ṣuśr. Bhag.; semblance, phantom, phantasm of the imagination; mere appearance, fallacious appearance Vedāntas. ŚāṅkhŚr.; reflection; intention, purpose; (in log.) fallacy, semblance of a reason, sophism, an erroneous though plausible argument (regarded by logicians as of various kind); ifc. looking like, having the mere appearance of a thing Gaut. ṣāh. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[386] Kochumuttom, p. 260; Nagao in Kalupahana, p. 173; Wood, p. 97; Anacker, p. 161.

[387] 1 **keza** 1 m. (%{kliz} Un2. ; ifc. %{A} or %{I} Pa1n2. 4-1 , 54) the hair of the head AV. VS. S3Br. &c. ; the mane (of a horse or lion) MBh. i , 8008 S3ak. Sch. ; a kind of perfume (%{hrIvera}) L. ; N. of a mineral VarBr2S. lxxvii , 23 ; N. of Varun2a L. ; of Vishn2u L. ; of a Daitya L. ; of a locality Romakas. ; (pl.) the tail (of the Bos grunniens) Pa1n2. 2-3 , 36 Ka1s3. (v. l. %{vAla}) ; (%{I}) f. a lock of hair on the crown of the head L. ; the Indigo plant L. ; Carpopogon pruriens L. ; another plant (%{bhUta-kezI}) L. ; N. of Durga1 L. 2 **keza** 2 n. `" whose lord is Praja1-pati (see 3. %{ka4}) "' , the lunar mansion Rohin2i1. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, ***http://webapps.uni-koeln.de/cgi-bin/tamil/recherche*** 04/10/2008.

[388] 1 **candra** mf(%{A})n. (fr. %{zcandra4} q.v.) glittering , shining (as gold) , having the brilliancy or hue of light (said of gods , of water [RV. x , 121 , 9 TS. vi] and of Soma) RV. VS. TS. vi TBr. i ; m. the moon (also personified as a deity Mn. &c.) VS. S3Br. &c. (ifc. f. %{A} MBh. ix R. &c.) ; ifc. `" the moon of "' i.e. the most excellent among (e.g. %{pArthiva-} [g. %{vyAghrA7di} Ka1s3.] or %{nare7ndra-} [Ratna7v. i , 4] "' , a most excellent king "') ; the number `" one "' Su1ryas. ; a lovely or agreeable phenomenon of any kind L. ; a spot similar to the moon BhP. iv , 15 , 17 ; the eye in a peacock's tail L. ; the mark of the Visarga , Tantr. ; a kind of reddish pearl L. ; camphor AgP. xxxv , 15 ; water L. ; the Ka1mpilla plant L. ; a metre of 4 x 19 syllables ; N. of a Daitya (= %{-varman} , king of the Ka1mbojas) MBh. i , 2667 ; of a son of Kr2ishn2a BhP. x , 61 , 13 ; of a son of Vis3va-gandhi and father of Yuvana7s3va , ix , 6 , 20 ; of a grammarian (= %{-gomin}) Ra1jat. i , 176 ; of a king Pan5cat. v , 9 , 2 and 10 , 0/1 ; of one of the ancestors of the Gaud2a Bra1hmans ; of several other men Ra1jat. vi f. ; one of the 18 minor Dvipas L. ; = %{-parvata} R. vi , 26 , 6 ; n. (Naigh. i , 2 ; also m. L.) gold RV. ii , 2 , 4 AV. xii , 2 , 53 VS. iv , xix S3Br. Ta1n2d2yaBr. vi , 6 Ka1tySr. ; n. a kind of sour rice-gruel L. ; N. of a Sa1man Ka1tyS3r. xxvi La1t2y. ; (%{A}) f. a hall covered only at the top , awning , canopy L. ; cardamoms L. ; Cocculus cordifolius (%{guDUcI}) ; = %{-drA7spadA} L. ; N. of a river VP. ii , 4 , 28 ; (%{I}) f. Serratula anthelminthica L. (cf. %{ardha-}.) 2 **cAndra** mf(%{I})n. (fr. %{candra4}) lunar Jyot. VarBr2S. Su1ryas. Katha1s. &c. ; composed by Candra , Praud2h. ; m. a lunar month (cf. %{gauNa} ,

%{mukhya}) L. ; the light half of a month W. ; the moon-stone L. ; a pupil of the grammarian Candra Siddh. on Pa1n2. 3-2 , 26 and vii , 2 , 10 Praud2h. Vop. Sch. ; n. (scil. %{vrata}) the penance Ca1ndra1yan2a (q.v.) , Pra1yas3c. ; (scil. %{ahan}) Monday Vishn2. lxxviii , 2 ; (%{I}) f. moonlight L. ; a kind of Solanum L. ; Serratula anthelminthica L. ; N. of a princess Ra1jat. vii , 1503. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[389] Tola and Dragonetti, p. 123.

[390] **vyavasta** mfn. = %{vy-avasita} , Divya4v. ; bound (?) A1s3vS3r. (Sch.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[391] 1 **apya** (2 , 3) mf(%{a4pyA} ; once %{a4pI} RV. vi , 67 , 9)n. being in water , coming from water , connected with water RV. (cf. 3. %{A4pya}). 2 **apya** see 2. %{a4p}. 3 **Apya** 1 mfn. to be reached , obtainable S3Br. ; (%{am}) n. confederation , alliance , relationship , friendship RV. ii , 29 , 3 , &c. ; a friend RV. vii , 15 , 1 ; (for 2. %{Apya} see p. 144 , col. 1.) 4 **Apya** 2 mfn. (fr. 2. %{ap}) , belonging or relating to water , watery , liquid Sus3r. ; consisting of water ; living in water ; m. N. of several asterisms VarBr2. ; N. of a Vasu ; (%{As}) m. pl.N. of a class of deities BhP. Hariv. ; (%{am}) n. N. of a constellation ; (for 1. %{Apya} see under %{Ap}.) 5 **Apya** 3 n. N. of a plant , a kind of Costus L. (cf. %{vApya}. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[392] **jinaputra** m. N. of a Bodhi-sattva Buddh. L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[393] 1 **uTa** m. leaves , grass &c. (used in making huts , thatches &c.) L. 2 **uta** 1 mfn. (fr. %{ve} q.v.) , sewn , woven. 3 **uta** 2 ind. and , also , even , or RV. AV. S3Br. ChUp. &c. ; often used for the sake of emphasis , especially at the end of a line after %{iti} or a verb (e.g. %{sarva-bhUtAni@tam@pArtha@sadA@paribhavanty@uta} , all creatures , O king , certainly always despise him MBh. iii , 1026) MBh. Bhag. &c. (As an interrogative particle , generally at the beginning of the second or following part of a double interrogation) or , utrum - an (e.g. {katham@nirNIyate@kiM@syAn@niSkAraNo@bandhur@uta@vizvAsa-ghAtakaH} , how can it be decided whether he be a friend without a motive or a violator of confidence? Hit.) Kum. Katha1s. Bhartr2. Sa1h. &c. ; in this sense it may be strengthened by %{Aho} (e.g. %{kaccit@tvam@asi@mAnuSI@utA7ho@surA7GganA} , art thou a mortal woman or divine? Nala) , or by %{Aho-svit} (e.g. %{zAlihotraH@kiM@nu@syAd@utA7hosvid@rAjA@nalaH} , can it be S3a1lihotra or king Nala?) Rarely %{kim} is repeated before %{uta} used in this sense (e.g. %{kim@nu@svargAt@prAptA@tasyA@rUpeNa@kimutA7nyA7gatA} , has she arrived from heaven or has another come in her form? Mr2icch.) Amar. MBh. &c. (As a particle of wishing , especially at the beginning of a sentence followed by a potential) would that! utinam! (e.g. %{utA7dhIyIta} , would that he would read!) (%{uta} preceded

by %{kim}) on the contrary , how much more , how much less (e.g. %{samartho@'si@sahasram@api@jetuM@kimutai9kam} , thou art able to conquer even a thousand , how much more one R.) S3ak. Vikr. Ragh. &c. (%{uta} preceded by %{prati}) on the contrary , rather (e.g. %{eSa@pRSTo@'smAbhir@na@jalpati@hanti@praty-uta@pASANaih} , this one questioned by us does not speak , but rather throws stones at us) Katha1s. Pan5cat. &c. ; %{uta@vA} , or else , and (e.g. %{samudrAd@uta@vA@purISAt} , from the sea or from the moisture in the air) ; %{vA} - %{uta@vA} or %{utA7ho@vA7pi} - %{vA} , either - or ; %{uta} - %{uta} , both - and (e.g. %{uta@balavAn@utA7balaH} , both the strong and the weak) ; %{kim} - %{uta@vA} , whether - or else. 4 **Uta** 1 mfn. (p.p. of %{av} q.v.) favoured ; loved ; promoted , helped ; protected. 5 **Uta** 2 mfn. (p.p. of %{ve} q.v.) woven , sewed. 6 **uta** mfn. woven &c. see 1. %{uta} , p. 175 , col. 2. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[394] **sUtra** n. (accord. to g. %{ardhacA7di} also m. ; fr. %{siv} , `" to sew "' , and connected with %{sUci} and %{sUnA}) a thread , yarn , string , line , cord , wire AV. &c. &c. ; a measuring line (cf. %{-pAta}) Hariv. VarBr2S. &c. ; the sacred thread or cord worn by the first three classes (cf. %{yajJo7pavIta}) BhP. ; a girdle ib. ; a fibre Ka1lid. ; a line , stroke MBh. VarBr2S. Gol. ; a sketch , plan Ra1jat. ; that which like a thread runs through or holds together everything , rule , direction BhP. ; a short sentence or aphoristic rule , and any work or manual consisting of strings of such rules hanging together like threads (these Su1tra works form manuals of teaching in ritual , philosophy , grammar &c.: e.g. in ritual there are first the S3rauta-su7tras , and among them the Kalpa-su7tras , founded directly on S3ruti q.v. ; they form a kind of rubric to Vedic ceremonial , giving concise rules for the performance of every kind of sacrifice [IW. 146 &c.] ; other kinds of SñS3ruti works are the Gr2ihya-su1tras and Sa1maya1ca1rika or Dharma-su1tras i.e. `" rules for domestic ceremonies and conventional customs "' , sometimes called collectively Sma1rta-su1tras [as founded on %{smRti} or `" tradition "' see %{smArta}] ; these led to the later Dharmas3a1stras or `" law-books "' [IW. 145] ; in philosophy each system has its regular text-book of aphorisms written in Su1tras by its supposed founder [IW. 60 &c.] ; in Vya1karan2a or grammar there are the celebrated Su1tras of Pa1n2ini in eight books , which are the groundwork of a vast grammatical literature ; with Buddhists , Pa1s3upatas &c. the term Su1tra is applied to original text books as opp. to explanatory works ; with Jainas they form part of the Dr2isht2iva1da) IW. 162 &c. ; a kind of tree DivyA7v. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[395] 1 **atra** 1 (or Ved. %{a4-trA}) ind. (fr. pronominal base %{a} ; often used in sense of loc. case %{asmin}) , in this matter , in this respect ; in this place , here at this time , there , then. 2 **atra** 2 mfn. (%{tras}) , (only for the etym. of %{kSattra}) , `" not enjoying or affording protection "' Br2A1rUp. 3 **atra** 3 m. (for %{at@tra} , fr. %{ad}) , a devourer , demon RV. AV. , a Ra1kshasa. 4 **atra** 4 n. (for %{at-tra}) , food RV. x , 79 , 2. 5 **atra** &c. see s.v. 2. Cologne Digital Sanskrit Lexicon based on *Monier-Williams'*

Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.
[396] **sāmprayogika** mfn. (fr. {samprayoga}) relating to use or application Cat. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 11/30/2006
[397] **abhiprāya** m. aim Pāṇ. 1-3, 72; purpose, intention, wish R. &c.; opinion Ṃn. vii, 57, &c.; meaning, sense (as of a word or of a passage). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.
[398] **ityartha** mfn. having such a sense or meaning; (%{am}) ind. for this purpose R. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 11/30/2006.
[399] Tola and Dragonetti, p. 134
[400] Kochumuttom, p. p. 260
[401] Anacker, p. 161
[402] Cook, p. 391
[403] Wayman, p. ___
[404] Tola and Dragonetti, p. 123.
[405] Kochumuttom, footnote p. 167.
[406] **deśanā** f. direction, instruction. ---). Cologne Digital Sanskrit Lexicon based on Capeller's 1891 *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 02/11/2007.
[407] **kāla** 2 m. (3. %{kal}, " to calculate or enumerate"), (ifc. f. %{A} ṚPrāt.), a fixed or right point of time, a space of time, time (in general) ĀV. xix, 53 & 54 ŚBr. &c.; the proper time or season for (gen. dat. loc., in comp., inf., or Pot. with %{yad} e.g. %{kālaḥ prasthānasya} or %{-nāya} or %{-ne} Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/01/2006.
[408] **niyama** m. restraining, checking, holding back, preventing, controlling Ṃn. ṂBh. &c.; keeping down, lowering (as the voice) ṚPrāt.; limitation, restriction (%{ena} ind. with restrictions i.e. under certain conditions Car.); reduction or restriction to (with loc. or %{prati}), determination, definition GṛŚrṣ. Prāt. ṂBh. Ṛājat.; any fixed rule or law, necessity, obligation (%{ena} and %{āt} ind. as a rule, necessarily, invariably, surely) Var. R. Ṣuśr. &c.; agreement, contract, promise, vow R. Kathās.; any act of voluntary penance or meritorious piety (esp. a lesser vow or minor observance dependent on external conditions and not so obligatory as %{yama} q.v.) ṭĀr. Ṃn. ṂBh. Kāv. &c.; a partic. process applied to minerals (esp. to quicksilver w.r. %{-yāma}) Cat.; (in rhet.) a common-place, any conventional expression or usual comparison; (in ṃīm. phil.) a rule or precept (laying down or specifying something otherwise optional); restraint of the mind (the 2nd of the 8 steps of meditation in Yoga); performing five positive duties MWB. 239; ṇ. of Vishṇu ṂBh.; Necessity or Law personified as a son of ḍharma and ḍhṛiti Pur.; %{-dharma} m. a law prescribing restraints Ṃn. ii, 3; %{-niṣṭhā} f. rigid

observance of prescribed rites MW.; %{-pattra} n. a written agreement or stipulation ib. (552,2); %{-para} mfn. observing fixed rules; relating to or corroborative of a rule W.; %{-pāla} m. " observer of vows". of a sage (from whom the Nepalese derive the n. Nepāl); %{-bhaGga} m. breach of a stipulation or contract MW.; %{-laGghana} n. transgression of a fixed rule or obligation, Kāp.; %{-vat} mfn. practicing religious observances ṂBh.; (%{I}) f. a woman in her monthly courses Ṣuśr.; %{-sthiti} f. state of self-restraint, ascetism L.; %{-hetu} m. a regulating cause ṣarvad.; %{-yamÂnanda} m. another ṇ. of ṇimbârka Cat.; %{-yamôpamā} f. a simile which expressly states that something can be compared only with something else Kāv. ii, 19. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/21/2007.

[409] **aniyama** m. absence of control or rule or fixed order or obligation, unsettledness; indecorous or improper conduct; uncertainty, doubt; (mfn.), having no rule, irregular. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/21/2007.

[410] **saṃtāna** m. (ifc. f. %{A}) continued succession, continuance, continuity. ṂBh. Kāv. &c.; an uninterrupted series, continuous flow Kālid.; ramification Ṣuśr.; a sinew or ligature (of an animal) Tṣ.; coherence, connection, transition (in recitation &c.) Śrṣ. ṭŪp.; a continuous train of thought ṣarvad.; = %{saṃdhi} Kām.; Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[411] 1 **kṛta** 1 mfn. done, made, accomplished, performed ṚV. ĀV. &c.; prepared, made ready ib.; obtained, gained, acquired, placed at hand ĀV. iii, 24, 5; well done, proper, good ŚBr. iv; cultivated Ṃn. x, 114; appointed (as a duty) Yāj. ii, 186; relating or referring to Yāj. ii, 210; m. n. of one of the Viśve ḍevās ṂBh. xiii, 4356; of a son of Vasu-deva BhP. ix, 24, 45; of a son of ṣaṃnati and pupil of ḥiraṇya-nābha Hariv. 1080 BhP. xii, 6, 80; of a son of Kṛita-ratha and father of Vibudha VP.; of a son of aya and father of ḥaryavana BhP. ix, 17, 17; of a son of Cyavana and father of ūpari-cara VāyuP.; (%{am}) n. (with %{saha} or with instr.) " done with," away with, enough of, no need of, &c. (e.g. %{kṛtaṃ saṃdehena}, away with doubt Śak.; %{k- parihāsena}, enough of joking ib.); the past tense ĀitBr. v, 1; (%{ám}) n. deed, work, action ṚV. ĀV. ṠvetŪp. Ṃn. &c.; service done, kind action, benefit (cf. %{kṛta-ja} and %{-ghna}) ṂBh. v, 1692 Pacat.; magic, sorcery SāmavBr.; consequence, result L.; aim Vop. i, 2; stake at a game ṚV. ĀV.; prize or booty gained in battle ib.; ṇ. of the die or of the side of a die marked with four points or dots (this is the lucky or winning die) Vṣ. xxx, 18 Tṣ. ŚBr. &c.; (also the collective ṇ. of the four dice in opposition to the fifth die called %{kali} Comm. on Vṣ. x, 28); (hence) the number " four" VarBṛṣ. ṣūryas.; ṇ. of the first of the four ages of the world (also called %{satya} or " the golden age," comprehending together with the morning and evening dawn 4800 years of men (Ṃn. ṂBh. Hariv.) or according to the later conception (BhP. &c. Comm. on Ṃn. i, 69) 4800 years of the gods or 1, 728, 000 years of men); (%{e}) loc. ind. on account of, for the sake of, for (with gen. or ifc. e.g. %{mama kṛte} or %{mat-kṛte}, on my account, for me) Yāj. i, 216 ṂBh. R. &c.;

(%{ena}) instr. ind. id. ṂBh. R. i, 76, 6 and vi, 85, 10. 2 **kṛta** 2 mfn. injured, killed L. (cf. 2. %{kīrṇa}.) 3 **kṛtā** f. an abyss ṚV. ii, 35, 5. 4 **kṛtā** see 2. %{kṛt}. 5 **kṛta** mfn. brought down, humiliated, offended, injured, tricked, deceived ṂBh. R. &c.; low, base, wicked ib.; removed, set aside, dismissed W.; n. lowering, humbling, humiliation Bhartṛ. ii, 30 (v.l. %{-ti}); %{-praja} (ṂBh.), %{-mati} (BhP.) mfn. depraved in mind Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[412] **yukta** %{yukti} &c. see cols. 2, 3. 2 **yukta** mfn. yoked or joined or fastened or attached or harnessed to (loc. or instr.) ṚV. &c. &c.; set to work, made use of, employed, occupied with, engaged in, intent upon (instr. loc. or comp.) ib.; ready to, prepared for (dat.) ṂBh.; absorbed in abstract meditation, concentrated, attentive ṚV. &c. &c.; skilful, clever, experienced in, familiar with (loc.) ṂBh. R.; joined, united, connected, combined, following in regular succession ṚV. ṠāṅkhṠr. Var. BhP. (%{ám} ind. in troops ṠBr.); furnished or endowed or filled or supplied or provided with, accompanied by, possessed of (instr. or comp.) Ṃn. ṂBh. &c. (853,3); come in contact with (instr.) R.; (in astron.) being in conjunction with (instr.) ĀśvGṛ.; (ifc.) added to, increased by (e.g. %{catur-yuktā viṃśatiḥ}, twenty increased by four i.e. 24) VarBṛṣ.; (ifc.) connected with, concerning KātyṠr.; (ifc.) subject to, dependent on ṂBh.; fitted, adapted, conforming or adapting one's self to, making use of (instr. e.g. %{yuktaḥ kālena yaḥ}, one who makes use of the right opportunity) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/01/2006.

[413] Tola and Dragonetti, p. 134

[414] Kochumuttom, p. 260

[415] Nagao in Kalupahana, p. 175

[416] Wood, p. 97

[417] Anacker, p. 161

[418] Cook, p. 391

[419] Hamilton, p. 328

[420] Cook, p. 391-2.

[421] See Tola and Dragonetti, p. 134; Kochumuttom, pp. 260-1; Anacker, p. 161.

[422] Tola and Dragonetti, p. 123-4.

[423] Kochumuttom, footnote p. 167.

[424] **sidh, sidhyati (-te)**, pp. {siddha} 2 (q.v.) reach an aim, hit the ((-,)) mark; succeed, be fulfilled or accomplished; result, follow, be valid, boot, avail; submit to, obey (gen.); reach the highest aim, become perfect or blessed. -- {abhi} succeed, be accomplished or perfected; acquire, obtain. {pra} succeed; result, follow. {sam} succeed, be accomplished; become perfect or blessed. -- Cf. {pråsiddha, saṃsiddha}. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[425] 1 **svapnavat** ind. (risen) as (from) a dream BhP. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[426] **punar** ind. back, home, in an opposite direction ṚV. &c. &c. (with 1. %{gam}, %{yā}, to go back or away; with %{dā}, to give back, restore; with %{bhū}, to turn round; with %{as} and dat., to fall back upon); again, once more (also with %{bhūyas}) ib. (with %{bhū}, to exist again, be renewed, become a wife again, re= marry); again and again, repeatedly ib. (mostly %{púnaḥ p-} which with %{na} = nevermore); further, moreover, besides ib. (also %{punar aparam}; %{ādau-punar-paścāt}, at first-then-later); however, still, nevertheless ṂBh. Kāv. &c. (at the end of a verse it lays stress on a preceding %{atha vā}, %{api vā}, or %{vā} alone; %{punar api}, even again, on the other hand, also; %{kadā p-}, at any time, ever; %{kim p-}, how much more or less? however; %{preceding-p-}, now-now; at one time - at another time). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/02/2006.

[427] **aniyama** m. absence of control or rule or fixed order or obligation, unsettledness; indecorous or improper conduct; uncertainty, doubt; (mfn.), having no rule, irregular. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/21/2007.

[428] 1 **sarva** mf (%{A})n. (perhaps connected with %{sāra} q.v.; inflected as a pronoun except nom. acc. sg. n. %{sarvam}, and serving as a model for a series of pronominals cf. %{sarva-nāman}) whole, entire, all, every (m.sg. " every one"; pl. " all"; n. sg. " everything"; sometimes strengthened by %{viśva} (which if alone in ṚV. appears in the meaning " all," every," " every one") and %{nikhila}; %{sarve}" %{pi}, " all together"; %{sarvaḥ ko}" %{pi},"every one so ever"; %{gavāṃ sarvam}, " all that comes from cows"; %{sarva} with a negation = " not any," " no," " none" or " not every one," " not everything") ṚV. &c. &c.; of all sorts, manifold, various, different ṂBh. &c.; (with another adjective or in comp.; cf. below) altogether, wholly, completely, in all parts, everywhere ṚV. ChŪp. &c.; (%{am}) ind. (with %{sarveṇa}) completely ḍivyÂv.; m. (declined like a subst.) ṇ. of Śiva ṂBh.; of Kṛishṇa Bhag.; of a ṃuni Cat.; pl. ṇ. of a people ṃārkP.; n. water ṇaigh. i, 12. (Cf. Gk. $ &358256(1184,3) for $ Lat. {salvus}.) (1185,1) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[429] 1 **pūya** m. n. purulent matter, pus, suppuration, discharge from an ulcer or wound ŚBr. &c. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[430] See also Tola and Dragonetti, pp. 135-6; Kochumuttom, pp. 261-2; Anacker, p. 162.

[431] Tola and Dragonetti, p. 124

[432] Kochumottom, footnote p. 168

[433] 1 **svapna** m. (once in R. n. ifc. f. %{A}; for %{sv-apna} see p. 1281, col. 1) sleep, sleeping ṚV. &c. &c.; sleepiness, drowsiness Caurap.; sleeping too much, sloth, indolence Ṃn. ix, 13; xii, 33; dreaming, a dream (acc. with %{dṛś}, " to see a vision, dream" ṚV. &c. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams'*

Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[434] 1 **upaghAta** m. (fr. %{upa-han} q.v.) , a stroke , hurt , violation ; injury , damage , offence , wrong MBh. R. Mn. S3ak. &c. ; weakness , sickness , disease , morbid affection (cf. %{puMstvo7pa-} , %{svaro7pa-}) Sus3r. ; a kind of oblation or sacrifice Gr2ihya1s. ii , 7. 2 **upaghAta** &c. see p. 197 , col. 1. 3 **upaghAtaka** mfn. striking , hurting ; injuring , damaging offending MBh. Car. ; m. injury , offence , damage MBh. xiii , 3610. 4 **upaghAtam** ind. p. see %{upa-han}. 5 **upaghAtam** ind. p. taking out , drawing out ; ladling out S3Br. Gobh. Pa1rGr2. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[435] Tola and Dragonetti, p. 136 and Wood, p. 97.

[436] 67 **naraka** (Ṇir.; %{naráka} ṭĀr.) m. or n. hell, place of torment Ṃn. ṂBh. &c.; (distinguished from %{pātāla} q.v.; personified as a son of ānṛita and ṇirṛiti or ṇirkṛiti ṃārkP.; there are many different hells, generally 21 Ṃn. iv, 88-90 Yājñ. Pur. &c.); m. n. of a demon (son of Vishṇu and Bhūmi or the Earth, and therefore called Bhauma, haunting Prāg-jyotisha and slain by Kṛishṇa) ṂBh. Pur. Ṛājat. &c.; of a son of Vipra-citti VP.; = %{deva-rātriprabheda} (?) L.; m. or n. ṇ. of a place of pilgrimage ṂBh. (v.l. %{anaraka}); (%{ikā}) f. Pāṇ. 7-3, 44 Vārtt. 4 Pat. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[437] 1 **palada** m. `" straw-giver (?) "' , a partic. material for building , (prob.) bundles of straw or reeds used for roofing and wainscoting AV. ; ifc. in names of villages (%{-dIya} mfn. ) Pa1n2. 4-2 , 142 ; (%{I}) f. N. of a village ib. 110. 2 **palAda** or m. `" fñflesh-eater "' , a Ra1kshasa L. 3 **pAlada** mfn. (fr. %{pala-da}) , Pa1n iv 2 , 110. 4 **palAdana** m. `" fñflesh-eater "' , a Ra1kshasa L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[438] 2 **bādhana** mfn. oppressing, harassing (see %{śatrub-}); opposing, refuting L.; (%{A}) f. uneasiness, trouble, pain Ṇyāyas.; n. opposition, resistance, oppression, molestation, affliction (also pl.) R. Śak.; removing, suspending, annulment (of a rule &c.) Vedântas. Pāṇ. Sch.. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[439] Tola and Dragonetti, pp. 124-5.

[440] Kochumottom, footnote p. 169.

[441] 35 **tirazca** n. the cross-board of a bedstead AV. xv , 3 , 5 (v.l. %{-zcya4}). 36 **tirazcatA** (%{-zca4-}) ind. transversely RV. iv , 18 , 2 ; ix , 14 , 6 Suparn2. xxiii , 1. 37 **tirazcathA** (%{-sca4-}) ind. aside , secretly S3Br. iii , 7 , 3 , 7.

18 **tiraskAra** m. placing aside , concealment W. ; abuse , censure Hit. i , 2 , 25/26 ; iv ; disdain Pa1n2. 2-3 , 17 Ka1s3. Katha1s.xxxii , 55 Sa1rn3gP. ; a cuirass Kir. xvii , 49. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English*

Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[442] **sambhava** (or %{sám-bhava}) m. (ifc. f. %{A}) being or coming together, meeting, union, intercourse (esp. sexual intercourse, cohabitation) Gobh.; finding room in, being contained in (ifc.= " contained in") ṂBh. Ṣuśr.; birth, production, origin, source, the being produced from (abl.; ifc. = " arisen or produced from, made of, grown in") Ṃn. ṂBh. &c.; cause, reason, occasion (ifc.= " caused or occasioned by") ib.; being brought about, occurrence, appearance (ifc. = " occurring" or " appearing in") ib.; being, existence ṠvetŪp. ṂBh. " as possible") ṂBh. ṃārkP. ṣāh.; (in rhet.) a possible case Kuval.; (in phil.) equivalence (regarded as one of the Pramāṇas q.v.; illustrated by the equivalence between one shilling and pence) MW.; agreement, conformity (esp. of the receptacle with the thing received) W.; compatibility, adequacy ib.; acquaintance, intimacy ib.; loss, destruction ib.; (with Buddhists) ṇ. of a world ṣaddhP.; ṇ. of a prince, VF.; of the third ārhat of the present āvasarpiṇī. L.; mf (%{A})n. existing, being Pañcar.; %{-kāṇḍa} m. n. ṇ. of a Pauranic wk.; %{-parirnan} n. " the section about the origin (of the gods),"ṇ. of ch. of the first book of the ṂBh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/02/2006.

[443] **svarga** (or %{suvarga4}) mfn. going or leading to or being in light or heaven , heavenly , celestial (with %{loka4} m. or pl. = `" the world of light , heavens "') AV. &c. &c. [1281,3] ; m. heaven , the abode of light and of the gods , heavenly bliss , (esp.) Indra's heaven or paradise (to which the souls of virtuous mortals see transferred until the time comes for their re-entering earthly bodies ; this temporary heaven is the only hñheaven of orthodox Bra1hmanism ; it is supposed to be situated on mount Meru q.v. ; acc. with %{gA} , %{A-sthA} , or %{A-pad} , `" to go to heaven "' , `" die "') RV. (only x , 95 , 18) AV. &c. &c. ; a partic. Eka7ha S3a1n3khS3r. ; N. of a son of the Rudra Bhi1ma VP. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[444] **Tajja** mfn. sprung from (that i.e. from) Sanskr2it (as Pra1kr2it or other words) Va1gbh. ii , 2 ; %{-lA7n} mfn. produced , absorbed and breathing in that ChUp. iii , 14 , 1. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[445] 30 **anubhava** m. perception , apprehension , fruition ; understanding ; impression on the mind not derived from memory ; experience , knowledge derived from personal observation or experiment ; result , consequence. 31 **anubhAva** m. sign or indication of a feeling (%{bhAva}) by look or gesture Kpr. &c. ; dignity , authority , consequence ; firm opinion , ascertainment , good resolution , belief. 32 **anubhAvaka** mf(%{ikA}) n. causing to apprehend , making to understand. 33 **anubhAvakatA** f. understanding. 34 **anubhAvana** n. the act of indicating feelings by sign or gesture Sa1h. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/10/2008.

[446] See Tola and Dragonetti, pp. 137-8; Kochumuttom, p. 263; Anacker, pp. 163-4; and Cook, pp. 393-4.
[447] Tola and Dragonetti, p. 125.
[448] Kochumuttom, footnote p. 169.
[449] Tola and Dragonetti, p. 125.
[450] 1 **karman** %{a} n. (%{A} m. L.), (%{kṛ} ūṇ. iv, 144), act, action, performance, business ṚV. ĀV. ŚBr. ṂBh. &c.; office, special duty, occupation, obligation (frequently ifc., the first member of the compound being either the person who performs the action (e.g. %{vaṇik-k-}) or the person or thing for or towards whom the action is performed (e.g. %{rāja-k-}, %{paśu-k-}) or a specification of the action (e.g. %{śaurya-k-}, %{prīti-k-})) ŚBr. Ṃn. Bhartṛ. &c.; any religious act or rite (as sacrifice, oblation &c., esp. as originating in the hope of future recompense and as opposed to speculative religion or knowledge of spirit) ṚV. ĀV. Vṣ. Ṛagh. &c.; work, labor, activity (as opposed to rest, %{praśānti}) ḥit. ṚPrāt. &c.; physicking, medical attendance Car.; action consisting in motion (as the third among the seven categories of the ṇyāya philosophy; of these motions there are five, viś. %{ut-kṣepaṇa}, %{ava-kṣepaṇa}, %{A-kuñcana}, %{prasāraṇa}, and %{gamana}, qq. vv.) Bhāshāp. ṭarkas.; calculation ṣūryas.; product, result, effect Ṃn. xii, 98 Ṣuśr.; organ of sense ŚBr. xiv (or of action see %{karmêndriya}); (in Gr.) the object (it stands either in the acc. (in active construction), or in the nom. (in passive construction), or in the gen. (in connection with a noun of action); opposed to %{kartṛ} the subject) Pāṇ. 1-4, 49 ff. (it is of four kinds, viś. a. %{nirvartya}, when anything new is produced e.g. %{kaṭaṃ karoti}, " he makes a mat" (258,3); %{putraṃ prasūte}, " she bears a son"; b. %{vikārya}, when change is implied either of the substance and form e.g. %{kāṣṭhaṃ bhasma karoti}, " he reduces fuel to ashes"; or of the form only e.g. %{suvarṇaṃ kuṇḍalaṃ karoti}, " he fashions gold into an ear-ring"; c. %{prāpya}, when any desired object is attained e.g. %{grāmaṃ gacchati}, " he goes to the village"; %{candraṃ paśyati}, " he sees the moon"; d. %{anīpsita}, when an undesired object is abandoned e.g. %{pāpaṃ tyajati}, " he leaves the wicked"); former act as leading to inevitable results, fate (as the certain consequence of acts in a previous life) Pañcat. ḥit. Buddh., (cf. %{karma-pāka} and %{-vipāka}); the tenth lunar mansion VarBṛṣ. &c.
[451] **bhūta** mf (%{A})n. become, been, gone, past (n. the past) ṚV. &c. &c.; actually happened, true, real (n. an actual occurrence, fact, matter of fact, reality) Yāj. R. &c.; existing, present Kaṇ.; (ifc.) being or being like anything, consisting of, mixed or joined with Prāt. Ūp. Ṃn. &c. (also to form adj. out of adv., e.g. %{ittham-}, %{evam-}, %{tathā-bh-}); purified L.; obtained L.; fit, proper L.; often w.r. for %{bhṛta}; m. a son, child L.; a great devotee or ascetic L.; (pl.) ṇ. of an heretical sect (with ainas, a class of the Vyantaras) L.; ṇ. of Śiva L.; of a priest of the gods L.; of a son of Vasu-deva and Pauravī BhP.; of a son-in-law of ḍaksha and father of numerous ṛudras ib.; of a Yaksha Cat.; (%{A} f.) the 14th day of the dark half of the lunar month ṣkandaP. (L. also m.); ṇ. of a woman ḥPariś.; n. (cf. above) that which is or exists, any living being (divine, human, animal, and even vegetable), the world (in these senses also m.) ṚV. &c. &c.; a spirit (good or evil), the ghost of a deceased person, a demon, imp, goblin (also m.) Gṛṣ.

Ūp. Ṃn. &c. (cf. ṛṭḷ. 241); an element, one of the 5 elements (esp. a gross element = %{mahā-bh-} q.v.; but also a subtle element = %{tan-mātra} q.v.; with Buddhists there are only 4 element) Ūp. ṣāṃkhyak. Vedântas. &c.; ṇ. of the number " five" (cf. %{mahā-bh-} and %{pācabhautika}); well-being, welfare, prosperity Vṣ. Tṣ. ĀitBr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/02/2006.

[452] 1 **iṣ** 1 cl. 1. P. %{eṣati} (see %{anu-} 1. %{iṣ} and %{pari-} 1. %{iṣ}) Ā. %{eṣate}, to seek, search BhP.: cl. 4. P. %{íṣyati} and 9. P. Ā. %{iṣṇÁti} (p. %{iṣṇát} ṚV. i, 181, 6, and %{iṣṇāná} ṚV. i, 61, 13; pf. 3. pl. %{īṣus} ṚV., and %{īṣiré} ĀV.; %{aiṣīt}; inf. %{iṣádhyai} ṚV. vii, 43, 1) to cause to move quickly, let fly, throw, cast, swing ṚV.; to send out or off, stream out, pour out, discharge; to deliver (a speech), announce, proclaim ĀV. ŚBr.; to impel, incite, animate, promote ṚV. ĀV. Vṣ. ŚBr. 2 **iṣ** 2 ifc. mfn. moving quickly, speedy. see %{aram-iṣ}. 3 **iṣ** 3 cl. 6. P., ep. and Ved. also Ā. %{ic-cháti} (ṣubj. %{icchāt} ṚV. ĀV.), %{icchate} (ĀV. xi, 5, 17; impf. %{aicchat}, %{iyeṣa} and %{īṣe}, %{eṣiṣyate}, %{aiṣīt}, %{eṣitum} or %{eṣṭum}), to endeavour to obtain, strive, seek for ṚV. ĀV. ŚBr. ĀitBr.; to endeavour to make favourable; to desire, wish, long for, request; to wish or be about to do anything, intend ṚV. ĀV. ŚBr. R. ḥit. Śak. &c.; to strive to obtain anything (acc.) from any one (abl. or loc.); to expect or ask anything from any one ṂBh. Ṃn. Śak. Ṛagh. ḥit. &c.; to assent, be favourable, concede KātyŚr. Ṃn. Kathās.; to choose Ṃn.; to acknowledge, maintain, regard, think Pāṇ. Comm.: Pass. %{iṣyate}, to be wished or liked; to be wanted ṂBh. ḥit. Śak. &c.; to be asked or requested; to be prescribed or ordered Ṃn. R.; to be approved or acknowledged; to be accepted or regarded as ṂBh. Prab. Yāj. Ṃn. &c.; to be worth; to be wanted as a desideratum see 2. %{iṣṭi}: Caus. %{eṣayati}, (in surg.) to probe Ṣuśr. ii, 7, 15: ḍesid. %{eṣiṣiṣati}; (with %{iṣ} cf. ōld Germ. {eiscôm}, " I ask"; Mod. Germ. {heische}; Angl. Sax. {ásciani} cf. also Gk. $, $; ḷith. {je0skóti}; ṛuss. {iskate}, " to seek.") &52923(169,1) 4 **iṣ** 4 mfn. ifc. seeking for (see %{gav-iṣ}, %{paśv-iṣ}, &c.); %{ṭ} f. wish Hariv. (cf. %{iṭ-cara}). 5 **iṣ** 5 %{ṭ} f. anything drunk, a draught, refreshment, enjoyment; libation; the refreshing waters of the sky; sap, strength, freshness, comfort, increase; good condition, affluence ṚV. ĀV. Vṣ. ĀitBr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/13/2007.

[453] Tola & Dragonetti, p. 219; Kochumuttom, p. 247.

[454] **pariṇāma** m. change, alteration, transformation into (instr.), development, evolution ṣāṃkhyak. Yogas. Pur. Ṣuśr.; ripeness, maturity Kir. ūttarar. ṃālatīm.; alteration of food, digestion Ṣuśr. ṭarkas.; withering, fading ŚārṅgP.; lapse (of time) ṂBh. R.; decline (of age), growing old ib. Ṣuśr.; result, consequence, issue, end (ibc. and %{-me} ind. finally, at last, in the end) Kāv.; (in rhet.) a figure of speech by which the properties of any object are transferred to that with which it is compared Kuval.; ṇ. of a holy man ṛṭḷ. 269; %{-darśin} mfn. looking forward to the issue or consequences (of any event), prudent, fore-sighted ṂBh.; %{-dṛṣṭi} f. foresight, providence MW.; %{-nirodha} m. obstruction (of felicity caused) by human vicissitude (as birth, growth, death &c.) W.; %{-pathya} mfn. suited to a future state or condition ib.; %{-mukha} mfn. tending or verging towards the

end, about to terminate Śak.; %{-ramaṇīya} mfn. (a day) delightful at its close ib.; %{-vat} mfn. having a natural development (%{-ttva} n.) Śaṃk.; %{-vāda} m. the " doctrine of evolution," the ṣāṃkhya doctrine ṣarvad.; %{-śūla} n. violent and painful indigestion Cat. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/02/2006.

[455] 4 **kasmāt** ind. (abl. fr. 2. %{ká} ĀV. &c.) where from? whence? why? wherefore? ṂBh. R. Śak. Pañcat. &c. (cf. %{a-kasmāt}.) }). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[456] **bhūta** mf (%{A})n. become, been, gone, past (n. the past) ṚV. &c. &c.; actually happened, true, real (n. an actual occurrence, fact, matter of fact, reality) Yāj. R. &c.; existing, present Kaṇ.; (ifc.) being or being like anything, consisting of, mixed or joined with Prāt. Ūp. Ṃn. &c. (also to form adj. out of adv., e.g. %{ittham-}, %{evam-}, %{tathā-bh-}); purified L.; obtained L.; fit, proper L.; often w.r. for %{bhṛta}; m. a son, child L.; a great devotee or ascetic L.; (pl.) ṇ. of an heretical sect (with ainas, a class of the Vyantaras) L.; ṇ. of Śiva L.; of a priest of the gods L.; of a son of Vasu-deva and Pauravī BhP.; of a son-in-law of ḍaksha and father of numerous ṛudras ib.; of a Yaksha Cat.; (%{A} f.) the 14th day of the dark half of the lunar month ṣkandaP. (L. also m.); ṇ. of a woman ḥPariś.; n. (cf. above) that which is or exists, any living being (divine, human, animal, and even vegetable), the world (in these senses also m.) ṚV. &c. &c.; a spirit (good or evil), the ghost of a deceased person, a demon, imp, goblin (also m.) Gṛṣ. Ūp. Ṃn. &c. (cf. ṛṭḷ. 241); an element, one of the 5 elements (esp. a gross element = %{mahā-bh-} q.v.; but also a subtle element = %{tan-mātra} q.v.; with Buddhists there are only 4 element) Ūp. ṣāṃkhyak. Vedântas. &c.; ṇ. of the number " five" (cf. %{mahā-bh-} and %{pācabhautika}); well-being, welfare, prosperity Vṣ. Tṣ. ĀitBr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/02/2006.

[457] See Tola and Dragonetti, pp. 138-9; Kochumuttom, p. 264; Anacker, p. 164; Cook, p. 395.

[458] Tola and Dragonetti, pp. 125-6

[459] Kochumottom, footnote p. 170

[460] 7 **vāsanā** f. the impression of anything remaining unconsciously in the mind, the present consciousness of past perceptions, knowledge derived from memory Śaṃk. Kāv. Kathās.; fancy, imagination, idea, notion, false notion, mistake (ifc., e.g. %{bheda-v-}, the mistake that there is a difference) ib. Ṛājat. ṣarvad. &c.; thinking of, longing for, expectation, desire, inclination Kathās.; liking, respectful regard Bhām.; trust, confidence W.; (in math.) proof, demonstration (= %{upapatti}) Gol.; a kind of metre Col.; ṇ. of ḍurgā BhP.; of the wife of ārka ib.; of a Comm. on the ṣiddhânta-śiromaṇi. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/02/2006.

[461] **yatra** ind. (in Veda also %{yátrā}; fr. 3. %{ya}, correlative of %{tátra}, and often used for the loc. of the relative pron.) in or to which place, where, wherein, wherever,

whither ṚV. &c. &c. (%{yatra yatra}, " wherever," " whithersoever"; %{yatra tatra} or %{yatra tatrÂpi}, " anywhere whatever" or = %{yasmiṃs tasmin}, " in whatever"; %{yatra tatra dine}, " on any day whatever"; %{yatra kutra}, with or without %{cit} or %{api}, " everywhere" or = %{yasmin kasmin}, " in whatever"; %{yátra kvá ca} or %{yatra kva cana}, " wherever," " in any place whatever," " whithersoever"; %{yatra kva ca}, " anywhere whatever"; %{yatra kvÂpi}, " to any place," " hither and thither"; %{yatra vā}, " or elsewhere"); on which occasion, in which case, if, when, as ṚV. &c. &c. (%{yatra tatra}, " on every occasion,"%{yatra kva ca}, " whenever"); in order that ṚV. iii, 32, 14; ix, 29, 5; that (with Pot. after " to doubt, wonder &c.") Pāṇ. 3-3, 148; (with Pres.) ḥit. i, 176 (v.l.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/21/2007.

[462] 40 **anyatra** ind. (= %{anyasmin} loc. of 2. %{anyá}), elsewhere, in another place (with abl.); on another occasion; (ifc.) at another time than; otherwise, in another manner; to another place; except, without ṃānGṛ. Jain. (cf. Goth. {aljathrô}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[463] 3 **kAraNa** 1 n. cause , reason , the cause of anything (gen. , also often loc.) Ka1tyS3r. MBh. Mn. &c. ; instrument , means ; motive origin , principle ; a cause (in phil. i.e. that which is invariably antecedent to some product cf. %{samavA7yi-k-} , %{asamavA7yi-k-} , %{nimitta-k-}) ; an element , elementary matter Ya1jn5. iii , 148 Bhag. xviii , 13 ; the origin or plot of a play or poem Sa1h. ; that on which an opinion or judgment is founded (a sign , mark ; a proof ; a legal instrument , document) Mn. MBh. &c. ; an organ of sense Ragh. xvi , 22 &c. ; an action MBh. xii , 12070 ; agency , instrumentality , condition Katha1s. cxii , 178 ; `" the cause of being "' , a father W. ; `" cause of creation "' , a deity W. ; the body L. ; a kind of musical instrument L. ; a sort of song L. ; a number of scribes or Ka1yasthas W. ; (%{A}) f. pain , agony Das3. ; an astronomical period W. [%{kAraNAt} , from some cause or reason , Rpra1t. iii , 13 Mn. viii , 355 ; %{kasmAt@kAraNAt} , from what cause? %{mama-kAraNAt} , for my sake R. &c. ; %{a-kAraNena} , without a reason Ya1jn5. ii , 234 ; %{yena@kAraNena} , because ; %{yasmin@kAraNe} , from which motive , wherefore.] Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/12/2008.

[464] Anacker, pp. 164-5.

[465] Cook, pp. 395-6.

[466] See Tola and Dragonetti, pp. 138-9; Kochumuttom, p. 264; Anacker, p. 164; Cook, p. 395.

[467] Tola and Dragonetti, p. 126

[468] Kochumottom, footnote p. 171

[469] **rūpa** n. (perhaps connected with %{varpa}, %{varpas}; ifc. f. %{A}, rarely %{I}) any outward appearance or phenomenon or color (often pl.), form, shape, figure ṚV. &c. &c. (%{rūpeṇa} ifc. in the form of (886,1); %{rūpam-kṛ} or %{bhū}, to assume a form; often ifc. = " having the form or appearance or color of," " formed or composed of," "

consisting of," " like to"; sometimes used after an adj. or p.p. to emphasize its meaning or almost redundantly cf. %{ghora-r-}; or connected with a verb e.g. %{pacati-rūpam}, he cooks very well cf. Pāṇ. 8-1, 57); dreamy or phantom shapes (pl.) Vṣ. ŚBr.; handsome form, loveliness, grace, beauty, splendour ṚV. &c. &c.; nature, character, peculiarity, feature, mark, sign, symptom Vṣ. &c. &c.; likeness, image, reflection Ṃn. Kathās. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[470] **āyatana** n. resting-place, support, seat, place, home, house, abode Tṣ. ŚBr. ChŪp. ĀitBr. Ṃn. Yājñ. Kum. &c.; the place of the sacred fire (= %{agny-āyatana}) KātyŚr. ĀśvŚr. and Gṛ.; an altar; a shed for sacrifices; a sanctuary ChŪp. R. Ṃn. Pañcat. &c.; a plot of ground, the site of a house; a barn Yājñ. ii, 154; the cause of a disease Ṣuśr.; (with Buddhists) the five senses and ṃanas (considered as the inner seats or Āyatanas) and the qualities perceived by the above (the outer Āyatanas). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[471] **tvam** (nom. to {två}1) thou. *Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/21/2007.

[472] **vineya** mfn. to be taken away or removed Hariv.; to be trained or educated or instructed ṣāh. ṣarvad.; to be chastised L.; m. a pupil, disciple L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[473] **jana** 1 m. creature, man, person, tribe, race, nation; pl. & sgl. coll. people, folks. Often --- w. collect. or indiv. mg, e.g. {preṣyajana} a servant or the servants. --{ayaṃ janaḥ & eṣa janaḥ} this person (= I or he, she). f. {janā} birth, production. 2 **jana** 2 m. n. of a man. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[474] **prati** 1 ind. (as a prefix to roots and their derivative nouns and other nouns, sometimes %{pratī}; for 2. see p, 664) towards, near to; against, in opposition to; back, again, in return; down upon, upon, on; before nouns it expresses also likeness or comparison Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

prati adv. towards, against, again, back, in return (--- in verbs & substantives, in adv. comp. also at the time of, about, with regard or according to, before, on, at, mostly with the idea of constant repetition); as a prep. (w. preceding, rarely following acc.) towards, against, before, over against, opposite, near, on, by, at in; at the time of, about (also abl. or gen.); with regard to, in favour of (also gen.); according to, on account or in consequence of; *w. abl. instead of or in return for; on a par with or as a match for (also adv. in {tas}). -- {ātmānaṃ prati} to one's self, aside (d.); {māṃ prati} according to me, in my opinion. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/05/2007.

[475] 1 **ukta** a. spoken, said, mentioned, stated, taught (n. impers. w. instr. of pers.); declared as, meant by (instr.); spoken to, addressed, told something (acc.) by (instr.), summoned, called by (---). n. word, term. Cologne Digital Sanskrit Lexicon based on Capeller's 1891 *Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.
[476] **upapāduka** mfn. self-produced; m. a superhuman being, a god, demon &c. L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.
[477] 1 **sattvavat** mfn. endowed with life, living, existent, a living being W.; endowed with or possessed of the true essence MW.; resolute, energetic, courageous ṂBh. R. Ṣuśr. &c.; abounding in the quality ṣattva Ṣuśr.; (%{atī}) f. pregnant ḍivyÂv.; ṇ. of a Tantra deity Buddh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.
[478] See Tola and Dragonetti, pp. 139-40; Kochumuttom, pp. 264-5; Anacker, pp. 164-5; Cook, pp. 395-6.
[479] Tola and Dragonetti, p. 126
[480] Kochumottom, footnote p. 172
[481] Tola and Dragonetti, p. 126
[482] Kochumottom, footnote p. 172
[483] **pra** 1 ind. before; forward, in front, on, forth (mostly in connection with a verb, esp. with a verb of motion which is often to be supplied; sometimes repeated before the verb cf. Pāṇ. 8-1, 6; rarely as a separate word e.g. ĀitBr. ii, 40); as a prefix to subst. = forth, away cf. %{pra-vṛtti}, %{pra-sthāna}; in nouns of relationship = great- cf. %{pra-pitāmaha}, %{pra-pautra} Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.
[484] **vṛt,** vartate**, -ti, vavartti** 1 ({vartti}), pp. {vṛttå} (q.v.) turn, ((-,)) revolve, roll, run off, pass away (time); go on, take place, happen, occur; abide, live, exist, be (also as simple copula), become; find one's self, feel (w. adv.); ({vṛttim}) deal with, act, proceed (adv. or instr.); behave towards (loc.), have intercourse with ({saha}, loc. with a woman); be concerned or occupied with (loc. or dat.); live or subsist on or by (instr.); conduce or tend to (dat.); be valid or supplying from a previous rule (g.). With {mūrghni} stand at the head, be chief in importance; w. {hṛdi} or {manasi} be turned or thought over in the mind; {kiṃ vartate} how is it with (gen.); {ātmani na vartate} he is beside himself (with joy etc.). Cologne Digital Sanskrit Lexicon based on Capeller's 1891 *Sanskrit-English Dictionary*: search results, http://weba pps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.
[485] 1 **pravartaka** a. proceeding (---); setting in motion or activity, causing, effecting, promoting, furthering; m. promoter, prompter, instigator. 2 **pravartana** n. moving forwards or onwards, coming forth from (abl.), arising, appearing, happening; acting, dealing with (instr. or loc.); causing, producing, fetching, applying, introducing. Cologne

Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/21/2007.

[486] **pratibhāsa** m. appearance, look, similitude, Vedantas. ṣāh.; appearing or occurring to the mind Kpr. R. Sch..; illusion Lalit. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[487] a *Practical Sanskrit Dictionary*, p. 290. difference, between; characteristic difference, peculiarity, specific property, differentia; species, individual; special objects, particulars; distinction, superiority, excellence

[488] **prāpta** mfn. attained to, reached, arrived at, met with, found, incurred, got, acquired, gained Ṃn. ṂBh. &c. (707,3); one who has attained to or reached &c. (acc. or comp.) ĀV. &c. &c.; come to (acc.), arrived, present (%{prÂpteṣu kāleṣu}, at certain periods) Ṃn. ṂBh. &c.; accomplished, complete, mature, full-grown (see %{a-pr-}); (in med.) indicated, serving the purpose Ṣuśr.; (in gram.) obtained or following from a rule, valid (%{iti prÂpte}, " while this follows from a preceding rule") Pāṇ. 1-1, 34 Sch.. &c.; fixed, placed L.; proper, right L.; m. pl. ṇ. of a people ṃārkP. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[489] **utpādya** 1 mfn. to be produced or brought forth ṇyāyam.; produced, brought forth, invented (by a poet) BhP. ṣāh. ṣarvad. &c. 4 **utpādya** 2 ind. p. having produced, having begotten &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006.

[490] Cook, p. 396.

[491] Tola and Dragonetti (with Kochumuttom), p. 139-40. **āyatana eye** = own-seed that has reached a particular stage of transformation, from which the cognition with the representation of form-color arises; āyatana color/form-color of cognition = that object whose representation the cognition is/bears; **āyatana body/touch** = own-seed that has reached a particular stage of transformation, from which the cognition with the representation of a tangible object arises; **āyatana tangible object**/object of touch = that object whose representation the cognition is/bears

[492] Tola and Dragonetti, pp. 126-7

[493] Kochumottom, footnote p. 173

[494] **pudgala** mf({ā})n. beautiful, lovely, handsome ṃārkP.; m. the body ḥit. i, 41 v.l.; (with ñainas) material object (including atoms) Śaṃk. MWB. 535; the soul, personal entity Lalit.; man Var.; the Ego or individual (in a disparaging sense) SaddhP.; N. of Śiva MBh. (= {deha} ṇīlak.); a horse of the color of rock crystal Nal. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 12/08/2006

[495] **nis** ind. out, forth, away &c. (rarely used as an independent word (e.g. ĀV. vi, 18, 3; vii, 115, 3; xvi, 2, 1), but mostly as a prefix to verbs and their derivatives (cf. {niḥ-} {kśi} &c. below), or to nouns not immediately connected with verbs, in which case it has the sense, out of," away from" (cf. {nirvana}, {niś-kauśāmbi} &c.) or that of a privative

or negative adverb= 3. {a}, without," destitute of," "free from," un-" (cf. {nir-artha}, {nir-mala} &c.), or that of a strengthening particle "thoroughly," entirely," "very" (cf. {nih-śūnya}, {niś-kevala}, {nir-muṇḍa}); it is liable to be changed to {niḥ}, {niś}, {niś}, and {niś} and {nī}; cf. above and below). (543,3) Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006

[496] **praveśa** m. (ifc. f. {ā}) entering, entrance, penetration or intrusion into (loc. gen. with or without {antar}, or comp.) MBh. Kāv. &c. (acc. with {kṛi}, to make one's entrance, enter); entrance on the stage Hariv. ṃalav.; the entrance of the sun into a sign of the zodiac Var.; coming or setting in (of night) L.; the placing (e. g. of any deposit) in a person's house or hand Pañcat.; interfering with another's business, obtrusiveness Kathās.; the entering into i.e. being contained in (loc.) PāN. 2-1, 72 śch. śāh.; employment, use, utilization of (comp.) Kull. īnscr.; income, revenue, tax, toll (cf. {-bhāgika}); intentness on an object, engaging closely in a pursuit or purpose W.; manner, method Lalit.; a place of entrance, door MBh. Kāv. &c.; the syringe of an injection pipe śuśr.; {-bhāgika} m. (prob.) a receiver or gatherer of taxes ṛiājat. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007

[497] 1 **anyathā** ind. otherwise, in a different manner (with {atas}, {itas}, or {tatas} = in a manner different from this; {anyathā anyathā}, in one way, in another way); inaccurately, untruly, falsely, erroneously; from another motive; in the contrary case, otherwise (cf. Lat. {aliuta}). Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/08/2006

[498] **ātma** (in comp. for %{ātmán}; also rarely ifc. e.g. %{adhy-ātma}, %{adhy-ātmám}).

ātman %{A} m. (variously derived fr. %{an}, to breathe; %{at}, to move; %{vā}, to blow; cf. %{tmán}) the breath ṚV.; the soul, principle of life and sensation ṚV. ĀV. &c.; the individual soul, self, abstract individual (e.g. %{ātmán}) (Ved. loc.) %{dhatte}, or %{karoti}, " he places in himself," makes his own Tṣ. v ṠBr.; %{ātmanā akarot}, " he did it himself" Kād.; %{ātmanā vi-yuj}, " to lose one's life" Ṃn. vii, 46; %{ātman} in the sg. is used as reflexive pronoun for all three persons and all three genders e.g. %{ātmānaṃ sā hanti}, " she strikes herself"; %{putram ātmanaḥ spṛṣṭvā nipetatuḥ}, " they two having touched their son fell down" R. ii, 64, 28; (see also below s.v. %{ātmanā}); essence, nature, character, peculiarity (often ifc. e.g. %{karmÂtman}, &c.) ṚV. x, 97, 11, &c.; the person or whole body considered as one and opposed to the separate members of the body Vṣ. ṠBr.; the body Ṛagh. i, 14 ṝamatŪp.; (ifc.) " the understanding, intellect, mind" see %{naṣṭÂtman}, %{mandÂ-}; the highest personal principle of life, Brahma (cf. %{paramÂtman}) ĀV. x, 8, 44 Vṣ. xxxii, 11 ṠBr. xiv, &c.; effort L.; (= %{dhṛti}) firmness L.; the sun L.; fire L.; a son L.; (ōld Germ. {ātum}; Angl. Sax. {oedhm}; Mod. Germ. {āthem}, {ōdem}; Gk. $, $ (?).) &42279(135,1)

ātmanā instr. of %{ātman}, in comp. (but not in a Bahuvrīhi) with ordinals Pāṇ. 6-3, 6 (cf. the Bahuvrīhi compounds %{ātma-caturtha}, and %{-pañcama}.) Cologne Digital

Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/08/2007.

[499] See Tola and Dragonetti, pp. 141-2; Kochumuttom, pp. 266-7; Anacker, pp. 166-7; Cook, pp. 397-8.

[500] Ibid.

[501] Tola and Dragonetti, p. 127

[502] Kochumottom, footnote p. 176

[503] 1 **aneka** mfn. not one, many, much; separated. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

aneka a. not one; many or much (also pl.), manifold. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[504] **paramāṇu** m. infinitely small part or atom. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

paramāṇu m. an infinitesimal particle or atom (30 are said to form a mote in a sun-beam) Yājñ. Yogas. ṂBh. &c. (cf. %{bhṛtya-p-}); the passing of a sun-beam past an atom of matter Pur.; n. 1/8 of a ṃātrā VPrāt.; %{-kāraṇa-vāda} m. the atomistic system of the Vaiśeshikas, ṣaṃk.; %{-tā} f. infinite minuteness, the state of an atom Ṛagh. BhP.; %{-maya} mf (%{I})n. consisting merely of atoms BhP.; %{-ṇv-aGgaka} m. " subtle-bodied". of Vishṇu L. 1. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[505] **saṃhata** mfn. struck together, closely joined or united with (instr.), keeping together, contiguous, coherent, combined, compacted, forming one mass or body ĀśvŚr. Ṃn. ṂBh. &c. (1122,3); accompanied or attended by (instr.) Ṃn. vii, 165; become solid, compact, firm, hard ṂBh. Kāv. &c.; strong-limbed, athletic ṂBh.; strong, intensive VarBṛṣ.; (prob.) complex, composite, compound (said of a partic. tone and odor) ṂBh.; struck, hurt, wounded, killed W.; n. a partic. position in dancing, ṣaṃigīt.; %{-kulīna} mfn. belonging to a family closely allied or related ĀpŚr. Sch..; %{-jānu} or %{-jānuka} mfn. knock-kneed L.; %{-tala} m. the two hands joined with the open palms brought together W.; %{-tā} f. close contact or union Śiś.; %{-tva} n. id. Pañcat. (v.l.); complexity. compactness, close combination W.; %{-pucchi} ind. with contracted tail g. %{dvidaṇḍy-ādi}; %{-bhrū} mfn. knitting the brows ṂBh.; %{-bhrūkuṭi-mukha} mfn. one on whose face the brows are contracted ib.; %{-mūrti} mfn. of compact form or shape, strong, intensive VarBṛṣ.; %{vāk-kala} mfn. (du.) " joining the tones of the voice," singing a duet MārkP.; %{-vṛttôru} mfn. one who has round and firm thighs R.; %{-starnī} f. a woman whose breasts are very close to each other MW.; %{-hasta} mfn. seizing or holding each other by the hand (%{-tva}, n.) Gobh. Sch..; %{-tÂGga} mfn. strong-limbed, well-knit Ṣuśr.; in close contiguity (as hills) ṂBh.; %{-tÂñjoli} mfn.; joining the hollowed han ds (as a mark of supplication) Hariv.; %{-tÂśva} m. n. of a king (son of ṇikumbha) Hariv.; %{-tôru} mfn. firm-thighed ṂBh. Cologne Digital Sanskrit

Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[506] See Tola and Dragonetti, pp. 142-3; Kochumuttom, p. 267; Anacker, pp. 167; Cook, pp. 398-9.

[507] Tola and Dragonetti, p. 128

[508] Kochumottom, footnote p. 177

[509] **kena** instr. ind. (fr. 2. %{ká}), by what? ŚBr. iv ṂBh. i, ch. 3; whence? ṂBh. xiii, 2167 R. vi, 12, 4; how? why? Pañcat. Bhartṛ. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[510] **yoga** m. yoking, harnessing, drive, yoke, team; fitting out (an. army), fixing (an arrow); setting to work, use, application; means, expedient, trick, stratagem, art, fraud, deceit, magic, charm; enterprise, work; union, combination, relation, contact with (instr. {saha} or ---); conjunction (of stars); pursuit, acquisition, property; succession, order, fitness, propriety; effort, endeavour, zeal, attention; collection or concentration of the mind, meditation. contemplation, ṇ. of a phil. system; etymology & etym. meaning of a word, grammatical construction, rule or aphorism (g.). --Instr. & abl. in the right way, as is proper, according to, by means or in consequence of (---).Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[511] zata n. (rarely m. ; ifc. f. %{I}) a hundred (used with other numerals thus , %{ekA7dhikaM@zatam} , or %{eka-z-} , a hñhundred + one , 101 %{viMzaty-adhikaM@zatam} or %{viMzaM@z-} , a hñhundred + twenty , 120 ; %{zate} or %{dve@zate} or %{dvi-zatam} or %{zata-dvayam} , 200 ; %{trINi} %{zatAni} or %{tri-zatAni} or %{zata-trayam} , 300 ; %{SaT-zatam} , 600 ; or the comp. becomes an ordinal e.g. %{dvi-zata} , the 200th ; %{dvikaM} , %{trikaM@zatam} = 2 , 3 per cent ; %{zatAtpara} , `" beyonda hñhundred , exceeding 100 "' ; the counted object is added either in the gen. , or in the same case as %{zata} , or ibc. e.g. %{zatam@pitaraH} or , %{zatam@pitRRNAm} or %{pitR-zatam} a hñhundred ancestors "' ; sometimes also ifc. see comp. below ; rarely %{zatam} is used as an indecl. with an instr. e.g. %{zata4M@ra4thebhiH} , `" with a hñhundred chariots "' RV. i , 48 , 7 ; rarely occurs a masc. form in pl. e.g. %{paJca-zatA} , %{rathAn} MBh. iv , 1057 ; and %{zata} n. rarely in comp. of the following kind , %{catur-varSa-zatam} or %{-tAni} , `" 400 years "') RV. &c. &c. ; any very large number (in comp. as %{zata-pattra} &c. below). [Cf. Gk. $ `" one "' hundred ; &317439[1048 ,3] Lat. {centum} ; Lith. {szmtas} ; Got. (twa) %{hunda} ; Germ. {hund-ert} ; Eng. {hund-ed}.] Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/12/2008.

[512] By extrapolation from: **ṣaṇṇābhi** mfn. having six navels MW.; six-naved ṂBh. 44 **ṣaṇṇābhika** mfn. six-naved ib. 48 **ṣaṇṇagarī** f. a union of six towns Pāṇ. Vop. 49 **ṣaṇṇagarika** m. pl. ṇ. of a school Buddh. 55 **ṣaṇṇālika** mfn. lasting six times 24 minutes ṣāh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English*

Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[513] **samāna** mf (%{Í}, or %{A})n. (connected with 1. and 2. %{sama}; in ṚV. v, 87, 4 abl. sg. %{samānásmās} for %{samānÁt} see 1. %{sama}; for %{sam-ana} see %{sam-an}, for %{sa-māna} see col. 3) same, identical uniform, one (= %{eka} L.) ṚV. &c. &c.; alike, similar, equal (in siśe, age, rank, sense or meaning &c.), equal or like to (with instr. gen., or comp.) Vṣ. &c. &c.; having the same place or organ of utterance, homogeneous (as a sound or letter) Vop.; holding the middle between two extremes, middling moderate BhP.; common, general, universal all ṚV. Br. Śrṣ. BhP.; whole (as a number opp. to " a fraction") Pāṇ. 5-2, 47 Vārtt. 4; being (= %{sat}, after an adj.) ḍivyāv.; virtuous, good L.; %{-varṇa-bhid} L.; (%{am}) ind. like, equally with (instr.) Kir.; m.an equal. friend ṬBr. Cāṇ. BhP.; (%{I}) f. a kind of metre Piṅg.; (prob.) n. ṇ. of wk. (cf. %{śākhā-s-}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[514] **piṇḍa** m. (rarely n.) any round or roundish mass or heap, a ball, globe, knob, button, clod, lump, piece (cf. %{ayaḥ-}., %{māṃsa-} &c.) ṚV. (only i, 162, 19 and here applied to lumps of flesh) Tṣ. ŚBr. &c. &c.; a roundish lump of food, a bite, morsel, mouthful; (esp.) a ball of rice or flour &c. offered to the Pitṛis or deceased ancestors, a Śrāddha oblation (ṛṭḷ. 293; 298-310) GṛŚrṣ. Ṃn. ṂBh. &c.; food, daily bread, livelihood, subsistence ṂBh. Kāv. &c.; any solid mass or material object, the body, bodily frame Ṛagh. Śaṃk. Vajracch.; the calf of the leg ṃālatīm. v, 16; the flower of a China rose L.; a portico or partic. part of a house L.; power, force, an army L.; m. (du.) the fleshy parts of the shoulder situated above the collar-bone ṂBh.; (du.) the two projections of an elephant's frontal sinus L.; the embryo in an early stage of gestation L.; a partic. kind of incense Var. (" myrrh" or " olibanum" L.); meat, flesh L.; alms ṃālatīm. (cf. %{-pāta} below); Vangueriya ṣpinosa L.; quantity, collection L.; (in arithm.) sum, total amount; (in astron.) a sine expressed in numbers; (in music) a sound, tone; ṇ. of a man g. %{naḍÂdi}; n. (L.) iron; steel; fresh butter; (%{A}) f. a kind of musk L.; (%{I}) f. see 1. %{piṇḍī}. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[515] **aṇumātrika** a. containing minute particles. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[516] Tola and Dragonetti, p. 143.

[517] Anacker, 167.

[518] See also Kochumuttom, p. 267; Cook, p. 399.

[519] Tola and Dragonetti, p. 128

[520] Kochumuttom, footnote pp. 177-8

[521] **saṃyoga** m. conjunction, connection, coherence; contact (ph.); relation, friendship, alliance; matrimony sexual intercourse with ({saha}); a conjunct consonant (g.). Cologne

Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[522] **vaya** 1. strength, power; 2. increase, abundance Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/12/2007.

[523] Cook, 399-400.

[524] See Tola and Dragonetti, pp. 143-4; Kochumuttom, p. 268; Anacker, p. 168; Cook, pp. 399-400.

[525] Tola and Dragonetti, pp. 128-9

[526] Kochumottom, footnote p. 178

[527] 47 **diś** 1 cl. 3. P. %{dídeṣṭi} (īmper. %{dídeṣṭu} ṚV.; cl. 6. %{diśáti}, %{-te} (later the only Pres. stem); pf. %{didéśa}, %{didiśé}; fut. %{dekṣyati}, %{-te} (%{deṣṭā} ṣiddh.); aor. %{adikṣat} ŚBr. &c.; %{adikṣi}, %{ádiṣṭa} ṚV.; inf. %{deṣṭum} ṂBh. etc.; %{díśe} ṚV.) to point out, show, exhibit ṚV.viii, 82, 15; to produce, bring forward (as a witness in a court of justice) Ṃn. viii; to promote, effect, accomplish Kir., i, 18; to assign, grant, bestow upon (dat. ṚV. ii, 41, 17 ĀV. xiv, 2, 13; gen. ṂBh. iii, 14278; xiii, 1843; loc. R. i, 2, 28); to pay (tribute) Hariv. 16061; to order, command, bid (inf.) Kir. v, 28: Pass. %{diśyate} ṂBh. &c.: Caus. %{deśayati}, %{-te}; aor. %{adīdiśat}, to show, point out, assign ṂBh. R.; to direct, order, command ib.; teach, communicate, tell, inform confess Buddh.: ḍesid. %{didikṣati}, %{-te}, to wish to show &c.: īntens. %{dédiṣṭe}, 3. pl. %{-śate}, (p. f. pl. %{-śatīs}) to show, exhibit, manifest ṚV.; to order, command ib.: Pass. %{dediśyate}, to show or approve one's self. ĀV. Vṣ. (Cf. Z. {dis}; Gk. $; Lat. {dīco}, &149116(479,3) {in-dṛcare} &c.; Goth. {teihan}; ō. ē. {téon} (fr. {tíhan}).) 48 **diś** 2 f. quarter or region pointed at, direction, cardinal point ṚV. ĀV. ŚBr. &c. (four in number, viś. %{prācī}, east; %{dakṣiṇā}, south; %{pratici}, west; and %{udīcī}, north ĀV. xv, 2, 1 ĀśvGṛ. iv, 8 &c.; ṣometimes a 5th, %{dhruvā} ĀV. iii, 9, 15 ŚBr. ix, 4, 3, 10; and a 6th, %{ūrdhvā} ĀV. iii, 27, 1 ŚBr. xiv, 6, 11, 5; and a 7th, %{vy-adhvā} ĀV. iv, 40, l ŚBr. ix, 5, 2, 8; but oftener 8 are given i.e. the 4 cardinal and the 4 intermediate quarters, ṣ.ē., ṣ.W.ṇ. W., and ṇ. ē. Ṃn. i, 13 (cf. %{upa-}); and even a 9th, and 10th, %{tiryak} or %{adhas} and %{ūrdhvam} ŚBr. vi, 2, 2, 34 ṂBh. i, 729; %{diśām pati} (cf. %{dik-pati}) below) = ṣoma ṚV. ix, 113, 2, or = ṛudra Vṣ.xvi, 17); quarter, region, direction, place, part (pl., rarely e.g. the whole world e.g. %{diśi}, %{diśi}, in all directions, everywhere Bhartṛ. i, 86; %{digbhyas}, from every quarter BhP. i, 15, 8 (480,2); %{diśo diśas}, hither and thither Pañc. ii, 116/117; %{diśo'valokya}, looking into the quarter of the sky i.e. into the air ṛatn. iv, 4/5 %{díso'ntāt}, from the extremities of the world ib., īntrod. 6); country, esp. foreign country, abroad (cf. %{dig-āgata} and %{-lābha}, below); space (beside %{kāla}) Kap. ii, 12; the numeral 10 (cf. above) Śrutab. ṣūryas.; a hint, reference, instance, example Ṣuśr. ṣāh. Sch..; precept, order, manner ṚV. (cf. $ ō. ḥ.G. {śeiga} (see also %{diśā})); mark of a bite L.; ṇ. of a river ṂBh. vi, 327. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[528] **bhāga** 1 m. (%{bhoj}) a part, portion, share, allotment, inheritance (in Ved. also = lot, esp. fortunate lot, good fortune, luck, destiny) ṚV. &c. &c.; a part (as opp. to any whole; %{bhāgam bhāgam} with Caus. of %{klṛp} or %{bhāgān} with %{kṛ}, to divide in parts); a fraction (often with an ordinal number e.g. %{aṣṭamo bhāgaḥ}, the eighth part, or in comp. with a cardinal e.g. %{śata-bh-}; 1/100; %{aśīti-bh-} = 1/80) Ūp. Ṃn. ṂBh. &c.; a quarter (see %{eka-bh-}, %{tri-bh-}); part i.e. place, spot, region, side (ifc. taking the place of, representing) ḷāṭy. ṂBh. &c. (in this sense also n.; see %{bhūmi-bh-}); part of anything given as interest W.; a half rupee L.; the numerator of a fraction Col.; a quotient MW.; a degree or 360th part of the circumference of a great circle ṣūryas.; a division of time, the 30th part of a ṛāśi or śodiacal sign W.; ṇ. of a king (also %{bhāgavata}) Pur.; of a river (one of the branches of the Candra-bhāgā) L.; mfn. relating to Bhaga (as a hymn) Ṇir.; n. ṇ. of a ṣāman ĀrshBr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/21/2007.

[529] **yasya** mfn. to be endeavored &c.; to be killed (%{-tva} n.) Bhaṭṭ. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[530] 1 **retasya** a. conveying seed. … 3 **srotasya** a. flowing in streams. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[531] **yujya** mfn. connected, related, allied ṚV. ĀV.; homogeneous, similar, equal in rank or power ṚV.; suitable, proper, capable ṚV. Vṣ.; n. union, alliance, relationship ṚV. (with %{jamad-agneḥ}) ṇ. of a ṣāman ĀrshBr. (v.l. %{yugya}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[532] 3 **chāya** a. shadowing; f. {Å} shadow (lit. & fig., also personif. as wife of the Sun); image, reflection; translation (esp. from Prākrit into Sanskrit); lustre, color, complexion, beauty, charm, grace. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[533] **āvṛti** f. covering, closing, hiding. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[534] 1 **anyo'nya** (only sgl. m. f.) one another, mutual. {anyonya} (---) & n. {anyonyam} mutually. 2 **anyo'nyabheda** m. mutual division. 3 **anyo'nyadarśana** n. interview.* 4 **anyo'nyagata** a. mutual, reciprocal. 5 **anyo'nyakṛtya** n. pl. reciprocal friendly acts. 6 **anyo'nyānurāga** m. mutual affection.* 7 **anyo'nyaspardhā** a. mutual emulation; adj. {-rdhin}. 8 **anyo'nyopamā** f. a kind of comparison. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

anyonya or (said to be fr. %{anyas} nom. sing. m. and %{anya} 2 **anyonya** (said to be fr. %{anyas} nom. sing. m. and %{anya}; cf. %{paraspara}; in most cases the first %{anya} may be regarded as the subject of the sentence, while the latter assumes the

acc., inst. gen., or loc. cases as required by the verb; but there are many instances in which the first %{anya}, originally a nominative, is equivalent to an oblique case); one another, mutual; (%{am}), or %{-tas} ind. mutually. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[535] Cook, 401.

[536] Tola and Dragonetti, 145.

[537] See Tola and Dragonetti, pp. 144-5; Kochumuttom, pp. 268-9; Anacker, pp. 168-9; Cook, pp. 400-1.

[538] Tola and Dragonetti, pp. 129-30

[539] Kochumottom, footnote p. 179

[540] 4 **vicchinna** mfn. cut or torn or split or cleft or broken asunder &c. ĀV. Hariv. BhP.; interrupted, disconnected (%{-tā} f. disconnectedness), incoherent Gṛṣ. Kāv. VarBṛṣ.; ended, ceased, no longer existing, ṛājat; crooked L.; anointed L.; %{-dhūma-prasara} mfn. having the free course of the smoke interrupted Ṛagh.; %{-prasara} (%{vicchinnaprasara}) mfn. having its progress interrupted (said of science) Ṛājat.; %{-bali-karman} mfn. having sacrificial rites interrupted ib.; %{-madya} mfn. one who has long abstained from spirituous liquor (959,3); %{-śara-pātatva} n. " distance of an arrow's flight" i.e. excessive nearness of combatants to each other ṂBh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[541] 5 **sūkṣma** a. fine, small, minute, subtle, intangible, inconceivable, atomic; abstr. {-tā} f., {-tva} n. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[542] Anacker, 169-70.

[543] See Tola and Dragonetti, pp. 145-6; Kochumuttom, pp. 269-70; Anacker, pp. 169-70; Cook, pp. 401-402.

[544] Tola and Dragonetti, p. 130

[545] Kochumottom, footnote p. 182

[546] 6 **pratyakṣa** a. before the eyes, plainly visible, clear, distinct, actual, immediate. -- n. superintendence, care of (gen.); ocular evidence, immediate apprehension or intelligence; as adv. before one's face, publicly, distinctly, immediately, personally (also abl., instr., & ---). Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche

[547] 29 **buddhi** f. the power of forming and retaining conceptions and general notions, intelligence, reason, intellect, mind, discernment, judgment Ṃn. ṂBh. &c.; perception (of which 5 kinds are enumerated, or with %{manas} 6; cf. %{indriya}, %{buddhÎndriya}); comprehension, apprehension, understanding ṣāh.; (with %{ātnanaḥ}, or %{buddhir brāhmī}) knowledge of one's self. psychology Car.; (in ṣāṃkhya phil.) intellect (= %{adhy-avasāya}, the intellectual faculty or faculty of mental perception, the second of the 25 ṭattvas; cf. %{buddhi-tattva}) ĪW. 80 &c.; presence of mind, ready wit Pañcat. ḥit.; an opinion, view, notion, idea, conjecture ṂBh. Kāv. &c.;

thought about or meditation on (loc. or comp.), intention, purpose, design ib. (%{buddhyā}, with the intention of. designedly, deliberately; %{anugraha-b-}, with a view to i.e. in order to show favour; %{buddhiṃ-kṛ} or %{pra-kṛ}, to make up one's mind, resolve, decide, with loc. dat. acc. with %{prati}, or inf.); impression, belief. notion (often ifc. = considering as, taking for) Kāv. Kathās. Pur. ḥit.; right opinion, correct or reasonable view R. Ṛagh.; a kind of metre L.; ṇ. of the 5th astrol" mansion VarBṛṣ. Sch..; intelligence personified (as a daughter of ḍaksha and wife of Dharma and mother of Bodha) ṂBh. Pur.; ṇ. of a woman, HParil. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[548] See Tola and Dragonetti, p. 147; Kochumuttom, pp. 270-1; Anacker, pp. 170-1; Cook, pp. 402-3.

[549] Tola and Dragonetti, p. 130

[550] Kochumottom, footnote p. 186

[551] 1 **smaraṇa** n. the act of remembering or calling to mind, remembrance, reminiscence, recollection of (gen. or comp.) MBh. ṛi. &c.; memory BhP.; a kind of rhet. figure (cf. {smṛiti}) Kpr.; handing down by memory, tradition, traditional teaching or record or precept ({iti smaraṇāt}, "from its being so mentioned in the śmṛiti" q.v.) Kull.: Yājñ. śch. (1272,2); mental recitation (of the name of a deity), calling upon the name of a god MW.; ({I}) f. a rosary of beads (held in the hand, not worn as a necklace) ib. Cologne Digital Sanskrit Lexicon based on Monier-Williams' *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 01/13/2007.

[552] 1 **aprabuddha** a. unawakened (l. & f.). Cologne Digital Sanskrit Lexicon based on Capeller's 1891 *Sanskrit-English Dictionary*: search results, *http://webapps.uni-koeln.de/cgi-bin/tamil/recherche* 01/13/2007.

[553] Kochumuttom, 271.

[554] Anacker, 171-2.

[555] See Tola and Dragonetti, pp. 147-9; Kochumuttom, pp. 271-2; Anacker, pp. 171-2; Cook, pp. 403-4.

[556] Tola and Dragonetti, pp. 131-2.

[557] Kochumottom, footnotes pp. 186-7, 188, 190, 191.

[558] **adhipa, adhipati, & adhipā** m. lord, master, ruler. ((&,))Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[559] **mithas** ind, together, together with (instr.), mutually, reciprocally, alternately, to or from or with each other ṚV. &c, &c.; privately, in secret Ṃn. Kālid. ḍaś.; by contest or dispute BhP. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[560] 1 **upahata** mfn. hit, hurt, damaged, injured, visited, afflicted, pained, infected ŚBr. ṂBh. R. Śak. &c.; affected, transported (with passion) BhP.; seduced, misled ṣāntiś.; distressed, weakened, dis -couraged ṂBh. R. ḥit. Kathās.; killed ūttarar.; scattered over, covered Comm. on Ṃn. iii, 208. Cologne Digital Sanskrit Lexicon based on *Monier-*

Williams' Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[561] 1 **asama** mfn. uneven, unequal (either by birth or in surface or number) Ṃn. x, 73 Kis. v, 7, &c.; odd; (%{á-sama}) mf (%{A})n. unequalled, without a fellow or equal ṚV. ĀV. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[562] Anacker, 100-1.

[563] Cook, 404-5.

[564] See Tola and Dragonetti, pp. 149-50; Kochumuttom, pp. 272-3; Anacker, pp. 172; Cook, pp. 404-5.

[565] Tola and Dragonetti, p. 132

[566] Kochumottom, footnote p. 192

[567] **maraṇa** n. the act of dying, death, (ifc. dying by; %{-ṇaṃ} 1. %{kṛ} Ā. %{kurute}, to die) Śrṣ. Ṃn. ṂBh. &c.; passing away, cessation (as of lightning or rain) ĀitBr.; (in astrol.) the 8th mansion VarBṛṣ. Sch..; a kind of poison L. (prob. w.r. for %{māraṇa}); a refuge, asylum BhP. (prob. w.r. for %{śaraṇa}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[568] **vikriyā** f. transformation, change, modification, altered or unnatural condition Kāv. Pur. Ṣuśr.; change for the worse, deterioration, disfigurement, deformity R.; ailment, indisposition, affection R. ḍaś. Ṣuśr. (955,1); perturbation, agitation, perplexity ṂBh. Kāv. &c.; hostile feeling, rebellion, defection, alienation Hariv. Kāv. Kathās.; injury, harm, failure, misadventure (acc. with %{yā}, to suffer injury, undergo failure) ib.; extinction (of a lamp) Kathās.; a strange or unwonted phenomenon ib.; any product or preparation Ṃn. Yājñ. ṃārkP.; contraction, knitting (of the brows; see %{bhrū-v-}); bristling (of the hair; see %{roma-v-}); %{-yôpamā} f. a kind of simile (in which the object of comparison is represented as produced from that to which it is compared e.g. " thy face, ō fair one, seems to be cut out from the disc of the moon") Kāvyâd. ii, 41. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[569] **smṛti** f. remembrance, reminiscence, thinking of or upon (loc. or comp.), calling to mind (%{smṛtim api te na yānti}, " they are not even thought of"), memory ṭĀr. ChŪp. ṂBh. &c. (1272,3); memory as one of the Vyabhicāri-bhāvas (q.v.) ḍaśar.; ṃemory (personified either as the daughter of ḍsksha and wife of āṅgiras or as the daughter of ḍharma and ṃedhā) Hariv. Pur.; the whole body of sacred tradition or what is remembered by human teachers (in contradistinction to %{śruti} or what is directly heard or revealed to the Ṛishis; in its widest acceptation this use of the term ṣmṛiti includes the 6 Vedâṅgas, the ṣūtras both %{śrauta} and %{gṛhya}, the law-books of ṃanu &c. (see next); the ītihāsas (e.g. the ṃahābhārata and ṛāmâyaṇa), the Purāṇas and the ṇītiśāstras; %{iti smṛteḥ}, " accord. to such and such a traditional precept or legal text") īW. 144, 145; the whole body of codes of law as handed down memoriter or by tradition (esp. the

codes of ṃanu Yājñavalkya and the 16 succeeding inspired lawgivers, viś. ātri, Vishṇu, ḥārīta, ūśanas or Śukra, āṅgiras, Yama, Āpastamba, ṣaṃvarta, Kātyāyana, Bṛihas-pati, Parāśara, Vyāsa, Śaṅkha, ḷikhîta, ḍaksha and Gautama; all these lawgivers being held to be inspired and to have based their precepts on the Veda; cf. īW. 203) GṛŚrṣ. Ṃn. Yājñ. &c.; symbolical ṇ. for the number 18 (fr. the 18 lawgivers above); a kind of metre L.; ṇ. of the letter %{g} Ūp.; desire, wish Pañcat. iii, 258 (v.l. for %{spṛhā}). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[570] **lopa** m. breaking, hurting, injury, destruction, interruption ṂBh. Kāv. &c.; neglect, violation, transgression (of a vow or duty) Ṃn. Yājñ. &c.; robbing, plundering ṂBh.; want, deficiency, absence, disappearance Śrṣ. Ṛagh.; (in gram.) dropping, elision (generally as distinguished from the terms %{lup}, %{ślu}, %{luk}, which are only applicable to affixes; when %{lopa} of an affix takes place, a blank is substituted, which exerts the same influence on the base as the affix itself, but when either %{luk} or %{lup} or %{ślu} of an affix is enjoined, then the affix is not only dropped but it is also inoperative on the base; thus in the īst pl. of %{kati}, where %{jas} is said to be elided by %{luk}, the change of the final of the base to Guṇa does not take place i.e. both the affix and its effect on the base are abolished; moreover, %{lopa} refers only to the last letter of an affix, whereas by %{luk} &c. the dropping of the whole affix is implied) Ṇir. Prāt. Pāṇ. &c.; (%{lópā}) f. a partic. bird Tṣ.; a kind of bird L.; = %{lopā-mudrā} below. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[571] See Tola and Dragonetti, pp. 150-1; Kochumuttom, p. 273; Anacker, pp. 173; Cook, pp. 405-6.

[572] Tola and Dragonetti, p. 132

[573] Kochumottom, footnote p. 192

[574] 1 **daNDa** (= $ -v , hence cognate with %{da14ru} and %{dRR}) m. (n. [cf. %{ikSu-}] g. %{ardharcA7di}) a stick , staff , rod , pole , cudgel , club RV. &c. (staff given at investiture with the sacred thread S3Br. &c. ; `" penis [with %{vaitasa4}] "' , xi , 5 , 1 , 1 ; `" trunk "' see %{zuNDA-} ; `" arm "' or `" leg "' see %{dor-} , %{bAhu-} ; `" tusk "' see %{daMSTrA-}) ; = %{-DakA7sana} Br2Na1rP. xxxi , 115 (n.) ; a stalk , stem (of a tree ; cf. %{ikSu-} , %{ud-} , %{khara-}) MBh. ii , 2390 ; the staff of a banner , 2079 ; iv , xiv ; the handle (of a ladle , sauce-pan , fly-flap , parasol &c.) AitBr. S3Br. &c. ; the steam of a plough L. ; `" a mast "' see %{mahAdaNDa-dhara} ; the cross-bar of a lute which holds the strings S3a1n3khS3r. xvii ; the stick with which a lute is played L. ; a churning-stick (cf. %{-DA7hata}) L. ; a pole as a measure of length (= 4 Hastas) VarBr2S.xxiv , 9 Ma1rkP.il ; N. of a measure of time (= 60 Vi-kala1s) BrahmaP. ii VarP. BhavP. ; N. of a staff-like appearance in the sky (`" N. of a planet "' (L. ; cf. %{-bhAsa}) VarBr2S. ; N. of a constellation , xx , 2 VarBr2. Laghuj. ; a form of military array (cf. %{-vyuha}) L. ; a line (cf. %{-pAta}) ; a staff or sceptre as a symbol of power and sovereignty (cf. %{nyasta-}) , application of power , violence Mn. vii f. MBh. ; power over (gen. or in comp.) , control , restraint (cf. %{vAg-} , %{mano-} , %{kAya-}

[%{karma-} Ma1rkP. xli , 22] ; %{tri-daNDin}) Subh. ; embodied power , army (%{koza-} , du `" treasure and army "' Mn. ix , 294 MBh. Kir. ii , 12) Mn. vii Ragh. xvii , 62 ; the rod as a symbol of judicial authority and punishment , punishment (corporal , verbal , and fiscal ; chastisement and imprisonment , reprimand , fine) Ta1n2d2yaBr. xvii , 1 Mn. MBh. &c. (cf. %{gupta4} & %{gUDha-}) [466,3] ; pride L. ; m. a horse L. ; Punishment (son of Dharma and Kriya1 VP. i , 7 , 27 Ma1rkP. l) ; Yama L. ; S3iva MBh. xii , 10361 ; N. of an attendant of the Sun , iii , 198 ; (g. %{zivA7di} and %{zaunakA7di}) N. of a man with the patr. Aupara MaitrS. iii , 8 , 7 TS. vi , 2 , 9 , 4 ; of a prince slain by Arjuna (brother of %{-dhara} , identified with the Asura Krodha-hantr2i) MBh. if. , viii ; of a Rakshas R. vii , 5 , 39 ; see %{-oDaka} ; (%{A}) f. Hedysaruni lagopodioides , Npr 2 dANDa 1 mf(%{I})n. relating to a stick or to punishment W. ; m. patr. fr. %{daNDa} , (g. %{zivA7di}) ; (%{A}) f. a partic. game with sticks Pa1n2. 4-2 , 57 Ka1s3. ; n. the being a staff (g. %{pRthv-Adi}) ; multitude of staff-bearers , vi , 4 , 164 Sch. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/13/2008.

[575] 1 **karaNa** (once %{karaNa4} RV. i , 119 , 7) mf(%{I})n doing , making , effecting , causing (esp. ifc. ; cf. %{antakaraNa} , %{uSNaM-k-} , &c.) R. &c. ; clever , skilful RV. i , 119 , 7 ; m. a helper , companion AV. vi , 46 , 2 ; xv , 5 , 1-6 ; xix , 57 , 3 ; a man of a mixed class (the son of an outcast Kshatriya Mn. x , 22 ; or the son of a S3u1dra woman by a Vais3ya Ya1jn5. i , 92 ; or the son of a Vais3ya woman by a Kshatriya MBh. i , 2446 ; 4521 ; the occupation of this class is writing , accounts &c.) a writer , scribe W. ; (in Gr.) a sound or word as an independent part of speech (or as separated from the context ; in this sense usually n.) Ka1s3. on Pa1n2. 3-1 , 41 Pat. Comm. on RPra1t. ; (in mus.) a kind of time Kum. vi , 40 ; (%{I}) f. a woman of the above mixed tribe Ya1jn5. i , 95 ; (with %{sutA}) an adopted daughter R. (ed. Gorr.) i , 19 , 9 ; (in arithm.) a surd or irrational number , surd root ; the side of a square S3ulbas. Comm. on VS. ; a particular measure Comm. on Ka1tyS3r. ; a particular position of the fingers ; (%{am}) n. the act of making , doing , producing , effecting S3Br. MBh. &c. (very often ifc. e.g. %{muSTi-k-} , %{virUpa-k-}) ; an act , deed RV. ; an action (esp. a religious one) Ya1jn5. i , 250 R. ; the special business of any tribe or caste L. ; a calculation (esp. an astronomical one) VarBr2S. ; an astrological division of the day (these Karan2as are eleven , viz. %{vava} , %{valava} , %{kaulava} , %{taitila} , %{gara} , %{vaNija} , %{viSTi} , %{zakuni} , %{catuSpada} , %{kintughna} , and %{nAga} , two being equal to a lunar day ; the first seven are called %{a-dhruvANi} or movable , and fill , eight times repeated , the space from the second half of the first day in the moon's increase to the first half of the fourteenth day in its wane ; the four others are %{dhruvANi} or fixed , and occupy the four half-days from the second half of the fourteenth day in the wane of the moon to the first half of the first day in its increase) VarBr2S. Sus3r. &c. ; pronunciation , articulation , APra1t. ; (in Gr.) a sound or word as an independent part of speech , separated from its context Pa1n2. Ka1s3. &c. , (%{karaNa} may be used in this way like %{kAra} e.g. %{iti-karaNa} S3a1n3khS3r.) ; the posture of an ascetic ; a posture in sexual intercourse ; instrument , means of action S3vetUp. Ya1jn5. Megh. ; an organ of sense or of speech

VPra1t. Pa1rGr2. ; (in law) an instrument , document , bond Mn. viii , 51 ; 52 ; 154 ; (in Gr.) the means or instrument by which an action is effected , the idea expressed by the instrumental case , instrumentality Pa1n2. 1-4 , 42 ; ii , 3 , 18 ; iii , 2 , 45 ; cause (= %{kAraNa}) ; a spell , charm Katha1s. (cf. %{karaNa-prayoga}) ; rhythm , time Kum. ; body Megh. Kum. Ka1d. ; N. of a treatise of Vara1ha-mihira on the motion of the planets ; of a work belonging to the S3iva-dars3ana ; a field L. ; the mind , heart W. (cf. %{antaH-karaNa}) ; grain W. 2 **karaNa** &c. see p. 254 , col. 1. 3 **kAraNa** 1 n. cause , reason , the cause of anything (gen. , also often loc.) Ka1tyS3r. MBh. Mn. &c. ; instrument , means ; motive origin , principle ; a cause (in phil. i.e. that which is invariably antecedent to some product cf. %{samavA7yi-k-} , %{asamavA7yi-k-} , %{nimitta-k-}) ; an element , elementary matter Ya1jn5. iii , 148 Bhag. xviii , 13 ; the origin or plot of a play or poem Sa1h. ; that on which an opinion or judgment is founded (a sign , mark ; a proof ; a legal instrument , document) Mn. MBh. &c. ; an organ of sense Ragh. xvi , 22 &c. ; an action MBh. xii , 12070 ; agency , instrumentality , condition Katha1s. cxii , 178 ; `" the cause of being "' , a father W. ; `" cause of creation "' , a deity W. ; the body L. ; a kind of musical instrument L. ; a sort of song L. ; a number of scribes or Ka1yasthas W. ; (%{A}) f. pain , agony Das3. ; an astronomical period W. [%{kAraNAt} , from some cause or reason , Rpra1t. iii , 13 Mn. viii , 355 ; %{kasmAt@kAraNAt} , from what cause? %{mama-kAraNAt} , for my sake R. &c. ; %{a-kAraNena} , without a reason Ya1jn5. ii , 234 ; … 71 **karanyAsa** m. marking the hand with mystical figures BhP. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/13/2008.

[576] 1 **vadya** mfn. to be spoken &c. (see %{a-v-} and %{anav}) ; N. of the days of the dark lunar fortnight ; n. speech , speaking about , conversing (see %{brahma-v-} , %{satya-v-}). 2 **vAdya** mfn. to be said or spoken or pronounced or uttered AitBr. ; to be sounded or played (as a musical instrument) Cat. ; n. a speech S3Br. ; instrumental music Ma1lav. Katha1s. &c. ; m. or n. a musical instrument R. Katha1s. Pan5cat. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/13/2008.

[577] Tola and Dragonetti, 151.

[578] See Tola and Dragonetti, pp. 151-2; Kochumuttom, p. 274; Anacker, pp. 173-4; Cook, p. 406.

[579] Tola and Dragonetti, p. 133

[580] Kochumottom, footnote p. 194

[581] 3 **vidā** P. %{-dadāti}, to give out, distribute, grant R. 4 **vidā** (or %{do}, not separable fr. 4. %{dā}) P. %{-dāti}, or %{-dyati} (ind. p. %{-ditya}), to cut up, cut to pieces, bruise, pound Vṣ.; to untie, release, deliver from (abl.) ŚBr.; to destroy Hariv. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[582] 1 **ayatha** n. a foot ṚV. x 28, 10 and 11 (mfn.) prosperous, PārGr. 2 **ayatha** see col. 2. 3 **ayatha** ind. not as it should be, unfitly BhP. Cologne Digital Sanskrit Lexicon based on

Monier-Williams' Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[583] 11 **gocara** m. pasture ground for cattle ĀpŚr. i, 2, 4; (R. iv, 44, 80); range, field for action, abode, dwelling-place, district (esp. ifc. " abiding in, relating to"; " offering range or field or scope for action, within the range of, accessible, attainable, within the power") KaṭhŪp. iii, 4 Ṃn. x, 39 ṂBh. &c.; the range of the organs of sense, object of sense, anything perceptible by the senses, esp. the range of the eye (e.g. %{locana-gocaraṃ-yā}, to come within range of the eye, become visible Pañcat.) ṂBh. vii, 5616 Ṣuśr. Vikr. iv, 9 &c. (364,2); the distance of the planets from the ḷagna and from each other VarBṛṣ. civ, 2 ṛomakas.; mf (%{A})n. being within the range of, attainable for (gen.) BhP. iii, 25, 28; perceptible (esp. to the eye) ṂBh. xiii, 71, 33 and 91, 24; having (or used in) the meaning of (loc.) L. Sch..; %{-gata} mfn. one who has come within the range of or in connection with (gen.) Bhartṛ.; %{-tā} f. the state of being liable to (in comp.) ṣarvad. iv, 253; %{-tva} n. id., 42; %{-prakaraṇa}ṇ. of wk.; %{-phala}ṇ. of VarBṛṣ. civ; %{-pīḍā} f. inauspicious position of stars within the ecliptic VarBṛṣ. xli, 13; %{-rÂdhyāya} m. = %{-ra-phala}; %{-rÂntara-gata} mfn. being within the power of (gen.) Pañcat.; %{-rī-kṛta} mfn. within the range of observation ṣāh. iii, 28 a/b; overcome (by fatigue, %{glānyā}) ḥcar. v, 139. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[584] See Tola and Dragonetti, p. 152; Kochumuttom, pp. 274-5; Anacker, p. 174; Cook, pp. 406-7.

[585] Tola and Dragonetti, p. 133

[586] Kochumottom, footnote p. 195

[587] 1 **siddhi** f. hitting or reaching the aim, attainment of an object, performance, accomplishment, conclusion, result; success, prosperity, welfare; perfection, supernatural power. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[588] 13 **zakti** or f. power , ability , strength , might , effort , energy , capability (%{zaktyA} or %{Atma-z-} or %{sva-z-} , `" according to ability "' 14 **zakti** f. power , ability , strength , might , effort , energy , capability (%{zaktyA} or %{Atma-z-} or %{sva-z-} , `" according to ability "' ; %{paraM@zaktyA} , with all one's might "' ; %{vitta-zaktyA} , `" according to the capability of one's property "' ; %{zaktim@a-hApayitvA} , `" not relaxing one's efforts , exerting all one's strength "') , faculty , skill , capacity for , power over (gen. loc. dat. , or inf.) RV. &c. &c. ; effectiveness or efficacy (of a remedy) S3a1rn3gS. ; regal power (consisting of three parts , %{prabhutva} , personal pre-eminence ; %{mantra} , good counsel , and %{utsAha} , energy) Ka1m. (cf. Ragh. iii , 13) ; the energy or active power of a deity personified as his wife and worshipped by the S3a1kta (q.v.) sect of Hindu1s under various names (sometimes only three , sometimes eight S3akti goddesses are enumerated , as follow , Indra1n2i , Vaishn2avi1 , S3a1nta1 , Brahma1n2i1 , Kauma1ri , Na1rasin6hi1 , Va1ra1hi1 , and Ma1hes3vari1 , but some substitute Ca1mun2d2a1 and Ca1n2dika1 for the third and sixth

of these: according to another reckoning there are nine , viz. Vaishn2avi1 , Brahma1n2i , Raudri , Ma1hes3vari1 , Na1rasin6hi1 , Va1ra1hi1 , Indran2i1 , Ka1rttiki1 , and Pradha1na1: others reckon fifty different forms of the S3akti of Vishn2u besides Lakshmi1 , some of these are Ki1rtti , Ka1nti , Tusht2i , Pusht2a1 , Dhr2iti. S3a1nti , Kriya1 , Daya1 , Medha1 &c. ; and fifty forms of the S3akti of S3iva or Rudra besides Durga1 "' or Gauri1 , some of whom are Gun2o7dari1 , Viraja1 , Sa1lmali , Lola7kshi , Vartula7kshi1 , Di1rgha-ghon2a1 , Sudirgha-mukhi1 , Go-mukhi1 , Dirgha-jihva1 , Kun2d2o7dari1 , Ardha-kes3i1 , Vikr2ita-mukhi1 , Jva1la1-mukhi , Ulka1mukhi &c. ; Sarasvati is also named as a S3akti , both of Vishn2u and Rudra: according to the Va1yu-Pura1n2a the female nature of Rudra became twofold , one half %{asita} or white , and the other %{sita} or black , each of these again becoming manifold , those of the white or mild nature included Lakshmi1 , Sarasvati , Gauri1 , Uma1 &c. ; those of the dark and fierce nature , Durga1 , Ka1li &c.) Ka1v. Katha1s. Pur. (cf. RTL. 181 &c. MWB. 216) ; the female organ (as worshipped by the S3a1kta sect either actually or symbolically) RTL. 140 ; the power or signification of a word (defined in the Nya1ya as %{padasya@padA7rthe} %{sambandhaH} i.e. `" the relation of a word to the thing designated "') Bha1sha1p. Sa1h. ; (in Gram.) case-power , the idea conveyed by a case (= %{kAraka}) Pa1n2. 2-3 , 7 Sch. ; the power or force or most effective word of a sacred text or magic formula Up. Pan5car. ; the creative power or imagination (of a poet) Ka1vya7d. ; help , aid , assistance , gift , bestowal RV. ; a spear , lance , pike , dart RV. &c. (also %{zaktI} g. %{bahv-Adi}) ; a sword MW. ; (prob.) a flag-staff (see %{ratha-z-}) [1044,3] ; a partic. configuration of stars and planets (when the latter are situated in the 7th , 8th , 9th , and 10th astrological house) , VirBr2S. ; m. N. of a Muni or sage (the eldest of Vasisht2ha's hundred sons ; accord. to VP. he was father of Para1s3ara , and was devoured by king Kalma1sha-pa1da , when changed to a man-eating Ra1kshasa , in consequence of a curse pronounced upon him by the sage ; he is represented as having overcome Vis3va1mitra at the sacrifice of king Sauda1sa ; he is regarded as the author of RV. vii , 32 , 26 ; ix , 97 , 19-21 ; 108 , 3 ; 14-16 ; S3akti is also identified with one of the Vyla1sas , and with Avalokite7s3vara , and has elsewhere the patr. Ja1tukarna and Sa1m2kr2iti) Pravar. MBh. &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 04/13/2008.

[589] **cintya** mfn. to be thought about or imagined S3vetUp. vi , 2 Bhag. x , 17 ; = %{-tayitavya} R. iv , 17 , 56 and 23 , 4 ; `" to be conceived "' see %{a4-} ; to be considered or reflected or meditated upon S3vetUp. i , 2 Ya1jn5. i , 344 MBh. &c. ; `" to be deliberated about "' , questionable Siddh. on Pa1n2. 7-2 , 19 and 3 , 66 Sa1h. i , 2/3 , 17 and 50 ; n. the necessity of thinking about (gen.) BhP. vii , 5 , 49. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/0/2007.

[590] See Tola and Dragonetti, pp. 152-3; Kochumuttom, p. 275; Anacker, pp. 174-5; Cook, pp. 407-8.

CHAPTER 4
THE *TRIMŚIKA-KĀRIKĀS*

In many ways, the TM serves as a summation of the principle ideas of the TSN and VM and directs attention to the practical psycho-physical aspects of Vasubandhu's consciousness theory.

I have consulted English translations of Vasubandhu's *Trimśika-Kārikās* ("Thirty Verses") from Thomas Kochumuttom,[591] G. M. Nagao in David Kalupahana,[592] Robinson in Dan Lusthaus,[593] Thomas Wood[594] and Stefan Anacker.[595] I have also consulted translations of Hsüan-tsan's version from Lusthaus, Swati Ganguly,[596] Francis Cook[597] and Wing-tsit Chan.[598] I cite English transliterations of Sylvan Lèvi's rendering of the original Sanskrit from Kochumuttom (k) and Ganguly (g). No auto-commentary on this text is known to exist.

The structure of the *Thirty Verses* is as follows— verses 1-9 identify and define the threefold *pariṇāma* (alteration, transformation, or evolution) of consciousness; verses 10-14 identify several categories of *sarvatragas* (mental functions or associates); verses 15-19 return to the threefold *pariṇāma* and explain its relationship to *vijñapti-mātra* or consciousness-occasion. Verses 20-24 briefly address the *trisvabhāva* theory discussed in Chapter 2, as well as the threefold *svabhāva* of *niḥsvabhāvatā* in relation to phenomenal appearances. Finally, verses 25-30 discuss "abiding in" *vijñapti-mātra* as the means to enlightenment.

TM 1-2a: Threefold *Vijñāna-Pariṇāma* Stated

Verses 1- 2b

Ātma-dharma-upacāro hi vividho yaḥ pravartate
Vijñāna-parināmo'sau pariṇāmaḥ sa ca tridhā (k)[599]

ātmadharmopacāro hi vividho yaḥ pravartate/
vijñānapariṇāme 'sau pariṇāmaḥ sa ca tridhā// (g)[600]

Self and natures (qualities) metaphorical,
Because manifold causes acting;
Thus transformation of consciousness
Transformation having three parts (phases).

Vipāko mananākhyaśca vijñaptir-viṣayasya ca… (k)[601]
vipāko mananākhyaś ca vijñaptir viṣayasya ca/ (g)[602]

Maturation, reflection and representation
of abode of sense objects (external world).

Ātma-dharma-upacāro hi vividho yaḥ pravartate …	
ātma	from "to breathe/move"— (the individual) soul, life principle; abstract individual; also: essence, nature, character; the person or body considered as a whole [603]
dharma	nature, character, condition; essential quality, property, mark ; also according to the nature of; that which is established or firm; steadfast decree, usage, practice; duty, right, justice; virtue, morality; law or doctrine
upacāra	to use figuratively or metaphorically; custom or manner of speech, figurative application; pretence, pretext; also: to come near, approach; to attend upon[604]
hi	for, (namely) because; surely, indeed
vividha	manifold, diverse, of various sorts[605]
yaḥ	going, moving[606]

pravartate	*pra:* before, in front of + *vartate*: revolve, pass away (time); happen, occur; live, exist, be, become = *pravarta (-ka, -na)*: causing, effecting, setting in motion/activity, promoting moving forward/onwards, coming forth, arising, appearing, happening; causing, producing, introducing
… vijñāna-parināmo'sau pariṇāmaḥ sa ca tridhā.	
vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
pariṇāma	change, alteration, transformation, development, evolution[607]
asau	that, a certain, thus, so, there
sa	supplying the forms of; accompanied by, having; one, the same
ca	and, also; even, just; but, yet; if
tridhā	in three ways/parts/times[608]
Vipāko mananākhyaśca vijñaptir-viṣayasya ca…	
vipāka	ripening, maturity; consequence of actions, result
manana	careful thought, reflection, consideration, meditation, intelligence, understanding, esp. intrinsic knowledge or science; (-ā) thoughtfully, carefully[609]
ākhyā	to make known, declare, communicate, inform; to be named, enumerated, called
vijñapti	mind, (representation of) consciousness, concept, perception; also lit. information, announcement, request; imparting, giving
viṣaya	sense object; external world; reach, sphere, domain
asya	sitting, abiding, dwelling; state of rest
ca	and, also; even, just; but, yet; if

Table 71- TM 1- 2b

The function or development of the metaphors of *atman* (self) and *dharmas* (conditions, natures, elements, phenomena) are varied, but they all refer to developments within the threefold *pariṇāma-vijñāna* or the transformation or development of consciousness.[610] These three transformations, phases or functions of consciousness are: (1) the *vipāka,* which is the maturation of causal efficacy and influence within consciousness; (2) the *manana*, which is reflection or active mentation within

consciousness; and (3) the *vijñapti*, which in this context is best understood as a conceptual representation within consciousness.

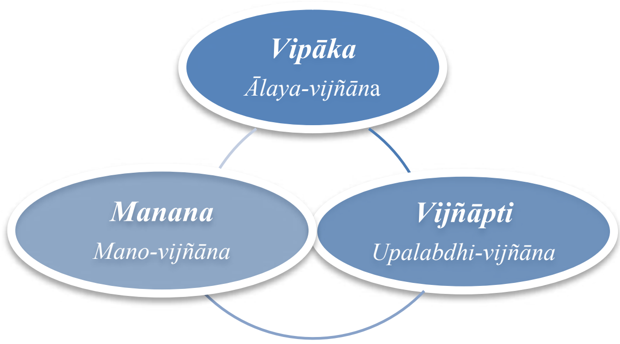


Illustration 5- Three Modes of Consciousness

The first transformation corresponds to the *ālaya-vijñāna*, that consciousness which is "always flowing and storing" the *bīja* or elements of causal influence from past experiences. The second transformation corresponds to the *mano-vijñāna*, the first reflecting or active phase of consciousness through which *ātman* is identified. (It is the *cogito*, as it were, of the basic or root mental processes.) The third transformation is *pariṇāma,* which corresponds to the *upalabdha-vijñāna*, that consciousness which "grasps" or discriminates individual *dharmas* (phenomenal events or objects.)[611]

VM 2c-5a: *Ālayavijñāna*

<u>Verses 2c-5a</u>

> … *Tatra-ālayākhya vijñānam vipākaḥ sarvabījakam* (k)[612]
> … *tatrālayākhyaṃ vijñanaṃ vipākaḥ sarvabījakaṃ// (*g)[613]

Asaṃviditakopādisthāna-vijñaptikam ca tat
Sadā sparśa-manaskāra-vit-sañjñā-cetanā-anvitam (k)[614]

asaṃviditakopādisthānavijñaptikaṃ ca tat/
*sadā sparśamanaskāravitsaṃjñacetanānvitaṃ// (*g)[615]

Upekṣā vedanā tatra-anivṛtā-avyākṛtam ca tat
Tathā sparśa-ādayas-tacca vartate srotasaugha-vat
Tasya vyāvṛtir-arhattve… (k)[616]

upekṣā vedanā tatra
anivṛtāvyākṛtaṃ ca tat/
tathā sparśādayas tac ca vartate srotasaughavat//
tasya vyāvṛttir arhattve… (g)[617]

Therein abode known as consciousness
ripen at all times (all) seeds (causes).

Unperceived instruction of conception.
Accordingly: perpetual tangibility (touch-contact),
attention of the mind, perception, conceptualization,
and intelligence acquired.

Indifference to pleasure or pain,
on that occasion unimpeded elementary substance;
and thus likewise touch (tangibility),
and in this way becomes river-torrent flowing.
Separate from saintly state.

… tatra-ālayākhya vijñānam vipākaḥ sarvabījakam	
tatra	in/to that place, therein, on that occasion, in that case, therefore
ālaya	dwelling, abode, receptacle[618]
ākhyā	to make known, declare, communicate, inform; to be named, enumerated, called
vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
vipāka	ripening, maturity; consequence of actions, result
sarva	whole, entire, all, every; also always, at all times
bīja	seed; germ, element, primary cause or principle, source, origin

Asaṃviditakopādisthāna-vijñaptikam ca tat…	
asaṃviditaka	what is unperceived[619] - asaṃvida, unconscious[620]
upadiṣṭa	specified, particularized; taught, instructed[621]
vijñapti	mind, (representation of) consciousness, concept, perception; also lit. information, announcement, request; imparting, giving
ca	and, also; even, just; but, yet; if
tad	(alt. *tat*); he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
… sadā sparśa-manaskāra-vit-sañjñā-cetanā-anvitam	
sadā	always, ever, continually, perpetually
sparśa	touch, contact; tangibility[622]
manaskāra	consciousness (of pleasure/pain); attention of the mind
vit	(from *vid*); to know (how to); to understand, perceive, learn, be conscious of, be acquainted with, or become
saṃjñā	(alt. *sañjña*); conceptualizing[623]
cetanā	consciousness, intelligence; appearance, perception, soul, mind; cognition[624]
anvita	reached by mind, understood; connected as in grammar or construction; also acquired, possessing, endowed with, having as an essential or inherent part[625]
Upekṣā vedanā tatra-anivṛtā-avyākṛtam ca tat…	
upekṣā	(act of) indifference, disregard, abandonment, negligence, contempt[626]
vedana	one of the five *skandhas*: pleasure/pain/neutral
tatra	in/to that place, therein, on that occasion, in that case, therefore
anivṛtā	unimpeded[627]
avyākṛta	elementary substance from which all things were created[628]
ca	and, also; even, just; but, yet; if
tad	(alt. *tat*, *tac*); he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
… tathā sparśa-ādayas-tacca vartate srotasaugha-vat.	
tathā	in that manner, so, thus; likewise, accordingly
sparśa	touch, contact; tangibility
ādāya	taking, seizing; haven taken, along with[629]

vartate	revolve, pass away (time); happen, occur; live, exist, be, become
srotas	river (riverbed, current), stream, torrent, rush, violent motion[630]
saugha-vat	torrent, sudden burst of rain[631]
Tasya vyāvṛtir-arhattve …	
tasya	flowing or conveying
vyāvṛtti	deliverance from; turning away, separating from[632]
arhattve	saintly state of Arhatship

Table 72- TM 2c-5a

The *vipāka*, or coming-into-efficacy of the thoughts, experiences and impressions of the past, is also the *ālaya* (abode, receptacle) or *mūla* (root), because it is the maturation of all the causal influences of past experience and memory upon present or future moments of consciousness. Although the *ālaya* is unaware of its own activities (e.g., perceptions, apprehensions, conditioned impressions), it is nevertheless always either associated with or possessing (i.e., is the abode of): touch (*sparśa*), mental attention (*manas-kāra*), conceptualizing (*sañjñā*), cognition (*cetanā*), and volition (*anvita*).

Just as the *ālaya* is perpetually indifferent to the *vedanā* (feelings of pleasure and pain, as well as neutrality), so are bare mental and physical sensation or "contact." The influence of the store-consciousness is compared to a powerful rushing river, which ceases in the state of Arhatship.[633]

TM 5b-7: *Manana*

Verses 5b - 6

… tad-āśritya pravartate
Tad-ālambam mano-nāma vijñānam mananātmakam (k)[634]

tad āśritya pravartate/
*tadālambaṃ manonāma vijñānaṃ mananātmakaṃ// (*g)[635]

ahitam nivṛta-avyākṛtai sadā
Ātma-dṛṣṭi-ātma-moha-ātma māna-ātma-sneha-sañjñitai (k)[636]

kleśaiś caturbhiḥ sahitaṃ nivṛtāvyākṛtaiḥ sadā/
ātmadṛṣṭyātmamohātmamā nātmasnehasaṃ
*jñitaiḥ// (*g)[637]

Accordingly refuge in causation (production).
That very support consciousness by name,
Consciousness having the nature of reflection.

Delusions (psychological afflictions) four,
accompanied by
veiled elementary substance continually:
self-regard, self-ignorance,
self-conceit and self-love concepts.

… tad-āśritya pravartate …	
tad	he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
āśritya	taking (or having taken) asylum, refuge or recourse[638]
pravartate	*pra:* before, in front of + *vartate*: revolve, pass away (time); happen, occur; live, exist, be, become = *pravarta (-ka, -na)*: causing, effecting, setting in motion/activity, promoting moving forward/onwards, coming forth, arising, appearing, happening; causing, producing, introducing
… tad-ālambam mano-nāma vijñānam mananātmakam.	
ālamba	support; receptacle; asylum; depending on or from
manas	mind (it its widest sense, as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will; the internal organ of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul, distinct from ātman
nāma	by name, named; quasi, only in appearance
vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness

manana	careful thought, reflection, consideration, meditation, intelligence, understanding, esp. intrinsic knowledge or science, as one of the faculties connected with the senses
ātmaka	having the nature of, consisting/composed of, like
Kleśais-caturbhiḥ sahitam nivṛta-avyākṛtai sadā…	
kleśa	defilements, passions, afflictions, delusions, evil desires
caturbhiḥ	four, having four
sahita	(con-) joined, united; accompanied by, associated/connected with; attached to; also borne, endured, supported
nivṛta	withheld; veiled; surrounded, enclosed[639]
avyākṛta	elementary substance from which all things were created
sadā	always, ever, continually, perpetually
… ātma-dṛṣṭi-ātma-moha-ātma māna-ātma-sneha-sañjñitai	
ātma	from "to breathe/move"— (the individual) soul, life principle; abstract individual; also: essence, nature, character; the person or body considered as a whole
dṛṣṭi	seeing, view; consideration, regard; theory, mind's eye[640]
moha	ignorance, loss of consciousness, bewilderment, distraction, delusion, error[641]
māna	opinion, idea; purpose, design; one of six negative dharmas, i.e. arrogance
sneha	love, fondness for, attachment to[642]
sañjñitai	(alt. *sañjña*); conceptualizing[643]

Table 73- TM 5b-6

The *manana* exists or occurs by taking the *ālaya* as its ground or support; it has the nature of "reflecting" or thinking. It always associated with four *kleśas* (delusions, passions) which are, as the *ālaya,* veiled: self-regard, self-ignorance, self-conceit, and self-love. As the *ālaya*, the *manana* is also associated with touch, etc. (i.e., mental attention, conceptualizing, cognition and volition), "… which are all of the same nature as the region in which one is born."[644]

Verse 7

Yatrajas-tanmayair-anyaiḥ sparśa-ādyaiś-ca arhato na tat
Na nirodha-samāpattau mārge lokottare na ca. (k)[645]

Yatrajas tanmayair anyaiḥ sparśādyaiś cārhato na tat/
*na nirodhasamāpattau mārge lokottare na ca// (*g)[646]

Wherever being absorbed in the other,
Contact (tangibility) first.
But not in saintly state,
Mindless meditation, or
The world-transcending aim.

Yatrajas-tanmayair-anyaiḥ sparśa-ādyaiś-ca arhato na tat…	
yatra	in or to which place, where, wherein, wherever, whither
tanmaya	being absorbed in or identical with that[647]
anya	other (than), different (from), opposed to; another, the other
sparśa	touch, contact; tangibility
adya	first, being at the beginning, immediately preceding; earlier, older; unprecedented
ca	and, also; even, just; but, yet; if
arhat	one who has attained the saintly state of arhatship (enlightenment)
na	no, not, it is not so
tad	(alt. *tat*); he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
… na tat na nirodha-samāpattau mārge lokottare na ca…	
nirodha	confinement, imprisonment; enclosing, covering up; restraint, control, suppression, destruction, especially of pain[648]
samāpatti	stage of abstract meditation; (also coming together, encountering; falling into any state or condition, getting, yielding, becoming)[649]
mārg	to seek (after), search (though), look (for), strive to attain[650]
lokottara	excelling or surpassing the world; beyond what is common, extraordinary[651]

Table 74- TM 7

But reflection ceases in the state of *nirodha-samāpatti*, which is the attainment of the cessation or suppression of reflection; it also ceases in the *lokottara mārga*, the extraordinary attainment of the *arhat*.[652]

TM 8-9: Acquisition of the Six-fold Object

Verse 8

Dvitīyaḥ pariṇāmo'yam tritīyaḥ ṣaḍ-vidhasya ya
Viṣayasya-upalabdhiḥ kuśalaiś-cetasair-asau (k)[653]

dvitīyaḥ pariṇāmo 'yaṁ tṛtīyaḥ ṣaḍvidhasya yā/
*viṣayasyopalabdhiḥ sā kuśalākuśalādvayā// (*g)[654]

Second transformation (function) founds the third.
Six parts (kinds) abiding…
Conception of sense objects,
Appearance good-bad-indifferent.

Dvitīyaḥ pariṇāmo'yam/tritīyaḥ ṣaḍ-vidhasya yā…	
dvitīya	second
pariṇāma	change, alteration, transformation, development, evolution
yam	to be founded on; connection; to sustain, hold, support; also to raise, extend; to hold back, restrain[655]
tṛtīya	third[656]
ṣaḍ	(from *ṣaṣ*), six[657]
vidhā	part, proportion, measure, sort, kind
asya	sitting, abiding, dwelling; state of rest
yā	go, going; depart, set out, proceed; vanish, pass, perish; also act, behave
… viṣayasya-upalabdhiḥ kuśalaiś-cetasair-asau… or kuśalākuśalādvayā…	
viṣaya	sense object; external world; reach, sphere, domain
upalabdhi	obtainment; conception; observation, perception, understanding; mind, knowledge[658]
cetas	appearance, aspect; or: consciousness, intelligence, mind; or: heart, fancy, desire

kuśalākuśalādvayā	good-bad-indifferent

Table 75- TM 8

The *vijñapti* is six-fold perception of the six-fold sense field (i.e., touch, sight, hearing, smell taste and the "sense-center), which may be perceived as good, bad or value-neutral. This transformation of consciousness is grounded in the former: discrimination of objects is functionally based upon discrimination of the subject, which in turn depends upon the influence of the store-consciousness upon and within its consciousness-stream.[659]

Verse 9

Sarvatra-gair-viniyataiḥ kuśalaiś-akuśala-adva ya
Samprayuktā tathā kleśair-upakleśais-trivedanā (k)[660]

sarvatragair viniyataiḥ kuśalaiś cetasair asau/
*samprayuktā tathā kleśair upakleśais trivedanā// (*g)[661]

Psychological factors delimited:
good, not-good, neither;
connected thus to defilements, lesser defilements,
three feelings.

Sarvatra-gair-viniyataiḥ kuśalaiś-akuśala-adva ya…	
sarvatra-gair	mental/psychological factors/conditions/elements/qualities
viniyata	restrained, checked, regulated, limited[662]
cetas	appearance, aspect; or: consciousness, intelligence, mind; or: heart, fancy, desire
kuśala	good
akuśala	not good
adva	neither

… *samprayuktā tathā kleśair-upakleśais-trivedanā…*	
samprayukta	yoked or joined together, united, connected[663]
tathā	in that manner, so, thus; likewise, accordingly
kleśa	defilements, passions, afflictions, delusions, evil desires
upakleśa	lesser kleśa
trivedanā	*tri*: three + *vedana*: feelings (i.e., pain, pleasure, neutral or indifferent)

Table 76- TM 9

Vijñapti is associated with three kinds of *sarvatragas*: the universal or always existing, the particular or specifically determined, and those which are good are advantageous with respect to *citta.* It is also associated with the three kinds of *kleśas* or delusions, namely the primary, secondary and indeterminate, as well as the three kinds of *vedanā* or feelings, namely the pleasurable, the painful and the subjectively neutral.[664]

TM 10-14: Categories of the *Sarvatragas* and *Kleśais*

Since doing so is not primary to the purposes of this project, rather than spending space on a detailed account of these psychological categories as they appear in verses 10-14, I will simply present them in summary.[665]

SARVATRAGAS **Neutral Mental Functions and Positive Psychological Qualities**					
Value-Neutral Mental Functions					
(A) **Universal or General Sarvatragas**	(1) Touch Sensation Mental Contact	(2) Volition Will	(3) Feeling	(4) Thought	(5) Cognition Attention

(B) Conditioned Particular Sarvatragas	(6) ***chanda*** Desire Yearning Zest	(7) ***adhimokṣa*** Discernment Resolve Decision	(8) ***smṛti*** Memory Mindful-ness	(9) ***samādhi*** Meditative concentra-tion, Calmness	(10) ***dhī*** Wisdom Knowledge Thought
Positive Psychological Qualities					
(C-1) Beneficial Sarvatragas	(11) Faith Belief Confidence	(12) Shame Conscience	(13) Fear of censure, Dread of blame		
(C-2) Specific Sarvatragas	(14) Non-covetousness non-craving	(15) ***alobha*** Non-attachment, Absence of delusion	(16) ***adveṣa*** Non-hatred, Non-hostility		
(C-3) Other Specific Sarvatragas	(17) ***vīrya*** Courage Effort Energy	(18) ***upekṣa*** Composure Serenity Equanimity	(19) ***apramāda*** Diligence Carefulness Vigilance	(20) ***ahiṃsā*** Non-harming/ injury/ violence	(21) ***praśabdhi*** Reliability
KLEŚAIS Negative and Indeterminate Psychological Qualities					
Negative Psychological Qualities					
(D) Primary or Major Kleśais	(22) ***rāga*** Desire Passionate attachment	(23) ***pratigha*** Aversion Grudge Ill-will	(24) ***mūdha*** Confusion Stupidity Delusion		
	(25) ***māna*** Pride	(26) ***dṛṣṭi*** Views	(27) ***vicikitsa*** Doubt		
(E) Secondary or Minor	(28) ***krodha*** Anger	(29) ***upanāha*** Hatred	(30) ***mrakṣa*** Hypocrisy,	(31) ***pradāsa*** (Verbal)	(32) ***īrṣyā*** Envy

Kleśais		Enmity Resentment	Hiding faults	Malice, Sarcasm	Jealousy
	(33) ***mātsarya*** Selfishness Avarice	(34) ***māya*** Deception Dishonesty	(35) ***vihiṃsa*** Harmful-ness Violence	(36) ***āhrīkya*** Shame-lessness	(37) ***anapatrapya*** Lack of embarrassment
	(38) ***sthyāna*** Non-reliability, Mental Fogginess	(39) ***auddhatya*** "Falling into playfulness" Restlessness	(40) ***aśraddha*** Lack of faith	(41) ***kausīdya*** Laziness Indolence	(42) ***pramāda*** Indulgence Idleness
	(43) ***vikṣepa*** Distraction of mind, forgetfulness	(44) ***āsamprajña*** Misunder-standing, Thoughtless-ness, Lack of Recognition			
Indeterminate Psychological Qualities					
(F) Indeter-minate Kleśais	(45) ***kaukṛtya*** Remorse Repentance Worry	(46) Drowsiness Torpor	(47) ***vitarka*** Awakening Reasoning Applied thought	(48) ***vicāra*** Contemplative observation, Deliberation, Analysis	

Table 77- Categories of the *Sarvatragas* and *Kleśais*

TM 15-19: *Trai-parijñāna* and *Vijñapti-Mātra*

<u>Verse 15</u>

Pañcānām mūla-vijñāne yathā-pratyayam-udbhāvaḥ
Vijñānām saha na vā taraṇgāṇām yathā jale (k)[666]

pañcānāṃ mūlavijñāne yathāpratyayaṃ udbhāvaḥ/
*vijñānānāṃ saha na vā taraṇgānāṃ yathā jale// (*g)[667]

Five root-consciousnesses
like belief about existence;
Consciousness together, perhaps not.
Waves on water.

Pañcānām mūla-vijñāne yathā-pratyayam-udbhāvaḥ…	
pañcān	five[668]
mūlavijñāna	*mūla*, root, foot, basis, foundation, ground, origin, source, cause + *vijñāna*, act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge
yathā	as follows; correlative of, in which way, according as, like
pratyaya	belief, conviction, certainty, knowledge, idea, evidence
udbhāva	existence, origin, generation, production, becoming visible, grow[669]
… vijñānām saha na vā taraṇgāṇām yathā jale	
saha	together, along with; also overcoming, vanquishing; withstanding, enduring[670]
na vā	perhaps not, whether not[671]
taraṇgānāṃ	(*taraṇa*): raft, boat, enabling to cross, liberating; crossing over;[672] wave
jale	water

Table 78- TM 15

Like waves upon the water, the five sense consciousnesses arise concomitantly at all times or at other times not at all, contingent upon conditioning causes within the root consciousness.[673]

Verse 16

Mano-vijñāna-sambhūtiḥ sarvadā-asañjñikād-ṛṭe
Samāpatti-dvayān-mūrchanād-api acittakāt. (k)[674]

manovijñānasambhūtiḥ sarvadāsaṃjñikād ṛte/
*samāpattidvayān middhānmūrchanād apy acittakāt// (*g)[675]

Origin (manifestation) of distinguishing consciousness
entirely (always) unconscious,
unless in stage of abstract meditation,
twofold stupors, or being without consciousness.

Mano-vijñāna-sambhūtiḥ sarvadā-asañjñikād-ṛṭe	
manas	mind (it its widest sense, as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will; the internal organ of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul, distinct from ātman
vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
sambhūtiḥ	birth, origin, production; growth; manifestation of power[676]
sarva	whole, entire, all, every; also always, at all times
asañjñikād	realm without thought, non-cognitional state, unconsciousness
ṛte	excepting, unless[677]
… samāpatti-dvayān-mūrchanād-api acittakāt	
samāpatti	stage of abstract meditation; (also coming together, encountering; falling into any state or condition, getting, yielding, becoming)
dvaya	twofold, double; of two kinds or natures
mūrchana	stupefying, causing insensibility; fainting, swooning[678]
api	prefix indicating uniting with or approaching something
acitta	without mind; inconceivable, incomprehensible, unimaginable; unconceived; destitute of intellect or sense[679]

Table 79- TM 16

Reflecting or thinking consciousness always manifests itself, all things being equal. It does not, however, arises in states of unconsciousness, high meditation, fainting, or being destitute of *citta*.[680]

<u>Verse 17</u>

Vijñāna-pariṇāmo'yam vikalpo yad-vikalpyate
Tena tan-nāsti tena-idam sarvam vijñapti-mātrakam (k)[681]

Vijñānapariṇāmo 'yam vikalpo yad vikalpyate/
*tena tannāsti tenedaṃ sarvaṃ vijñaptimātrakaṃ// (*g)[682]

Transformation of consciousness

Unfounded imagination (conceptualization) as ascertained;
In that manner it is not;
All of this is occasion of consciousness.

Vijñāna-pariṇāmo'yam vikalpo yad-vikalpyate…	
vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
pariṇāma	change, alteration, transformation, development, evolution
yam	*a* (negation) + *yam*: to be founded on; connection; to sustain, hold, support; also to raise, extend; to hold back, restrain
vikalpa	imagination, fancy, false notion; also alternative, contrivance, difference of perception, distinction, doubt[683]
yad	in order that, as for the fact that, because, since, wherefore, as, when, if
vikalpya	to be distributed, ascertained, or chosen based upon circumstances[684]
… tena tan-nāsti tena-idam sarvam vijñapti-mātrakam	
tena	in that direction, in that manner, there; for that reason, thus, therefore
nāsti	it is not, there is not; assertion of non-existence; incorporeal
idam sarvam	everything, all (this)
vijñapti-mātra	*vijñapti*: mind, (representation of) consciousness, concept, perception; lit. information, announcement, request; imparting, giving + *mātram*: having/being/consisting of only/merely; also measure or limit (in space and time); instant, occasion, atom, element = consciousness-occasion

Table 80- TM 17

Since any verse in the consciousness trilogy giving expression to the "*vijñapti-mātra*" thesis is worth a bit of extra attention, I would like to include here an instance of the method I used to compare multiple translations of the texts for points of similarities and difference in the way the verses have been translated into English.

Vasubandhu's Sanskrit: (1) Kochumuttom (Tucci-MS2); (2) Nagao (Levi-MS1); (3) Robinson; (4) Wood; (5) Anacker; Paramartha's Sanskrit: (6) Lusthaus; Hsüan-tsang's Chinese: (7) Lusthaus; (8) Ganguly (with Sanskrit); (9) Cook; (10, 11) Chan.

Thought involves (2)

This [threefold] transformation of consciousness (1,2,3,4,5)
Like this consciousness revolves (6)
These are the various consciousnesses [i.e. the eight] (7)
The various consciousnesses (8) (9) (10) (11)

Is just the distinction between subject and object (1)
Is imagination (3,4)
Is a discrimination (5)
(It is not separate from the two principles, i.e.
discriminator and discriminated) (6)
Whose alterity discriminates and is discriminated (7)
Manifest in two divisions: perception and the
object of perception (8)
Transform as imagination and the imagined (9)
Are but transformations (10)
Transform and change (11)

What is thus distinguished does not exist as [subject and object]. (1)
For that reason, what has thus been thought of does not exist. (2)
What is imagined [therefore] [by it] does not exist. (3,4)
And as it is discriminated, it does not exist (5)
The discriminated is already inexistent (6)
All this and that are entirely nonexistent (7)
Because of this, all these do not exist. (8)
As a result of this, all these are nonexistent. (9)
That which discriminates and this which is discriminated are,

because of this, both unreal. (10)
Both discrimination (consciousness) and the object of

discrimination are, because of this, unreal. (11)

Therefore:

This is all mere representation of consciousness. (1)
All this is mere concept. (2)
Everything is representation only. (3)
Everything is nothing but representations of consciousness. (4)
Everything is perception only. (5)
The principle of consciousness-only is proven. (6)
All is Psycho-sophic closure. (7)
All is Mere-consciousness. (8)
All are consciousness only. (9)
Everything is mind only. (10)
Everything is consciousness only. (11)[685]

The transformation of consciousness includes the activity of discriminative conceptualization; while this activity is real, what is discriminated— or, per Kochumuttom as well as Anacker, "*as it is discriminated* (emphasis mine)— is not. In that respect, therefore, the verse ends, everything is understandable as an occasion of consciousness *(vijñapti-mātra).* And so just as in the previous text, Vasubandhu draws upon concepts presented in the TSN—to wit, the relationship between the conceptualized, dependent and perfected aspects of observed phenomena-- to explain the "consciousness-occasion" thesis intelligibly.

Verse 18

Sarva-bījam hi vijñānam pariṇāmas-tathā tathā
Yāti-anyonya-vaśād yena vikalpaḥ sa sa jāyate (k)[686]

sarvabījaṃ hi vijñānaṃ pariṇāmas tathā tathā/
*yātyanyonyavaśād yena vikalpaḥ sa sa jāyate// (*g)[687]

At all times seeds because
consciousness transformation in that manner;
If mutually influenced
by means of conceptualization,
supplying the forms of bringing forth.

Sarva-bījam hi vijñānam pariṇāmas-tathā tathā …	
sarva	whole, entire, all, every; also always, at all times
bīja	seed; germ, element, primary cause or principle, source, origin
hi	for, (namely) because; surely, indeed
vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
pariṇāma	change, alteration, transformation, development, evolution
tathā	in that manner, so, thus; likewise, accordingly
…yāti-anyonya-vaśād yena vikalpaḥ sa sa jāyate	
yāti	(from *yadi*): if, in the case that
anyonya	one another; mutual, mutually
vaśā	influence
yena	by (means of) whom or which; in which direction or manner; on which account; in consequence of which, wherefore[688]
vikalpa	imagination, fancy, false notion; also alternative, contrivance, difference of perception, distinction, doubt
sa	supplying the forms of; accompanied by, having; one, the same
jāyā	bringing forth[689]

Table 81- TM 18

The *mūla-vijñāna*, containing or being constituted by all of the *bīja*, develops in various ways. This development is contingent upon mutual influence through which particular ("such and such") thoughts are produced.[690]

<u>Verse 19</u>

Karmaṇo vāsanā grāha-dvaya-vāsanāyā saha
Kṣīṇe pūrva-vipāke 'nyad vipākam janayanti tat (k)[691]

karmaṇo vāsanā grāhadvayavāsanāyā saha/
*kṣīṇe pūrvavipāke 'nyadvipākaṃ janayanti tat/ (*g)[692]

Impression of action
seizing-twofold-impression
along with prior influence
thus producing result.

Karmaṇo vāsanā grāha-dvaya-vāsanāyā saha…	
karma	act, action; product, result, effect
vāsanā	impression of anything remaining unconsciously in the mind; the present consciousness of past perceptions; knowledge derived from memory
grāha	grasping, seizing, holding, catching; receiving, accepting; also conception, notion
dvaya	twofold, double; of two kinds or natures
saha	together, along with; also overcoming, vanquishing; withstanding, enduring
… kṣīṇe pūrva-vipāke 'nyad vipākam janayanti tat	
kṣīṇa	diminished, expended, lost, waning; weakened, injured, emaciated; delicate[693]
pūrva	being before or in front, former, prior, preceding, previous to, earlier than
vipāka	ripening, maturity; consequence of actions, result
janayanti	generating, producing[694]
tad	(alt. *tat*); he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now

Table 82- TM 19

The residual karmic impressions of past actions together with the impressions of duality perceived in the past conjointly produce a new stage of development or maturation as soon as the prior stage is completed.[695]

TM 20-24: *Trisvabhāva* and *Trinihsvabhāva*

Again, keeping the largely epistemological context of the TSN in mind, the meaning in this section of the TM need not be obscure: there are three "conditions of having" or "states of being" attributable to any discriminated phenomenon, as well as three causally related "conditions of not having" or "states of not being."

Verses 20 - 21

Yena yena vikalpena yad yad vastu vikalpyate
Parikalpita-eva asau svabhāvo na sa vidyate (k)[696]

yena yena vikalpena yad yad vastu vikalpyate/
*parikalpita evāsu svabhāvo na sa vidyate// (*g)[697]
Para-tantra-svabhāvas-tu vikalpaḥ pratyaya-udbhāvaḥ
Niṣpannas-tasya pūrveṇa sadā rahitatā tu yā. (k)[698]

paratantrasvabhāvas tu vikalpaḥ pratyayodbhāvaḥ/
*niṣpannas tasya pūrveṇa sadā rahitatā tu yā// (*g)[699]

By means of conceptualization…
objects discriminated.
Thus purely conceptual… own-state-of-being
not the same as knowledge.

Inter-dependent own-state-of-being…
conceptualization is origin of belief.
Completed (perfected) own-state-of-being
flows prior to separation… going.

Yena yena vikalpena yad yad vastu vikalpyate…	
yena	by (means of) whom or which; in which direction or manner; on which account; in consequence of which, wherefore
vikalpa	imagination, fancy, false notion; also alternative, contrivance, difference of perception, distinction, doubt

yad	in order that, as for the fact that, because, since, wherefore, as, when, if
vastu	any really existing or abiding substance, essence, thing, object; the real[700]
vikalpya	to be distributed, ascertained, or chosen based upon circumstances
… parikalpita-eva asau svabhāvo na sa vidyate	
parikalpita	(purely, vastly) imaginary; (falsely) constructed or fabricated; *pari*: around, about; fully, abundantly; or against, opposite to or towards, in the direction of; or successively, severally[701] + *kalpita:* fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
eva	thus, in this way
asau	that, a certain, thus, so, there
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things)
na	no, not, it is not so
sa	supplying the forms of; accompanied by, having; one, the same
vidyā	knowledge, learning; science, scholarship, philosophy; also: finding, acquiring, gaining
Para-tantra-svabhāvas-tu vikalpaḥ pratyaya-udbhāvaḥ…	
paratantra	*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine = (other-, inter-) dependent or relative
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also statement of the exact nature (of anything), accurate description of the properties (of things)
vikalpa	imagination, fancy, false notion; also alternative, contrivance, difference of perception, distinction, doubt
pratyaya	belief, conviction, certainty, knowledge, idea, evidence
udbhāva	existence, origin, generation, production, becoming visible, grow

… ***niṣpannas-tasya pūrveṇa sadā rahitatā tu yā.***	
niṣpanna	come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded
tasya	flowing or conveying
pūrva	being before or in front, prior, preceding, previous to, earlier than
sadā	always, ever, continually, perpetually
rahita	separated or free from, void, absent or destitute of; also forsaken, solitary[702]
yā	go, going; depart, set out, proceed; vanish, pass, perish; also act, behave

Table 83- TM 20-21

Whatever real, abiding things are discriminated, by whatever means, in fact have the nature of conceptualization, which is not the same as having actual knowledge. The *paratantra svabhāva* of phenomena, or its absolutely dependent own-state-own-being, is a conditioned act of discrimination. The *niṣpanna svabhāva* of phenomena, or its perfected, complete, ***non-discriminated*** own-state-of-being is the absence of the *parikalpita* in the *paratantra*.[703] This echoes TSN 2-3:

Wherefore idea (perception) of the relative (dependent) as follows:
idea (perception) is assumed (constructed),
the idea (belief) depending
upon a mode of acting or being "that" (other),
assuming (constructing) merely existence.

Conveying name (idea):
the manner in which it appears
is a perpetually ignorant idea;
to be known as the unchanging,
perfected (fully being) own-condition.

Furthermore—

Verse 22

Ataḥ eva sa na-eva-anyo na-ananyaḥ paratantrataḥ
Anityatā-ādi-vad vācyo
Na-adṛṣte asmin sa dṛśyate (k)[704]

ata eva sa naivānyo nānyaḥ paratantrataḥ
anityatādivad vācyo nādṛṣṭe 'smin sa dṛśyate// (g)[705]

Thus to be neither the same nor different
than the other-dependent.
Transient existence commencing with language use;
It is not unobserved.
"I am" viewpoint the same.

Ataḥ eva sa na-eva-anyo na-ananyaḥ paratantrataḥ…	
eva sa na-eva-anyo na-ananyaḥ	thus to be neither the same nor different
paratantra	*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine = (other-, inter-) dependent or relative
… anityatā-ādi-vad vācyo…	
anityatā	transient or limited existence[706]
ādi	beginning (with); commencement, first fruits; or etc., and so on…
vad	to be said or spoken[707]
vācyo	speech, language (inc. that of animals), sound (inc. objects); word, phrase, statement[708]
… na-adṛṣṭe asmin sa dṛśyate	
na	no, not, it is not so
adṛṣṭa	un- (fore-) seen, unobserved, invisible, not experience, unknown[709]

asmi	cogito, "I am"[710]
sa	supplying the forms of; accompanied by, having; one, the same
dṛṣya	(from dūṣyā); corruptible, reprehensible, culpable, offending

Table 84- TM 22

The *paratantra svabhāva* of phenomena, or its absolutely dependent own-state-own-being is non-different from the *niṣpanna svabhāva* of phenomena, or its perfected, complete, ***non-discriminated*** own-state-of-being.[711] Recall TSN 25:

> ***Story of twofold non-being and being***
> ***Absolute (complete) nature… understood.***
> ***In that manner surely thus in this way, at that time***
> ***Existence and non-existence…***

One understands the perfected *pariniṣpanna* by finding the non-being of duality within the dependent *paratantra*, and understanding that it—the non-being of duality— is itself both *asti* and *nasti*, existing and non-existing. *Paratantra* is non-different in definition from *pariniṣpanna* because (1) *paratantra* does not exist in the form in which it appears (it has no *svabhāva* as it appears), and (2) the *svabhāva* of *pariniṣpanna* is the unreality (*abhāva*) of duality.

"Transient existence beginning with spoken language; not unobserved "I am" accompanied by *dṛśya*." As with permanence and impermanence, when one is not seen, the other is not seen either.[712]

<u>Verse 23</u>

> *Tri-vidhasya svabhāvasya tri-vidhām niḥsvabhāvatām*
> *Sandhāya sarvadharmāṇām deśitā niḥsvabhāvatā* (k)[713]

trividhasya svabhāvasya trividhāṃ niḥsvabhāvatāṃ/
*saṃdhāya sarvadharmānām deśitā niḥsvabhāvatā// (*g)[714]

Three kinds (parts) abiding-in-own-state-of-being (propertied);
Three kinds (parts) not-abiding-in-own-state-of-being (unpropertied).
Placed together, all qualities (things)
Shown to be not-abiding-in-own-state-of-being (unpropertied.)

Tri-vidhasya svabhāvasya tri-vidhām niḥsvabhāvatām…	
trividhā	*tri*: three, threefold + *vidhā*: part, proportion, measure, sort, kind
asya	sitting, abiding, dwelling; state of rest
svabhāva	own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also statement of the exact nature (of anything), accurate description of the properties (of things)
niḥsvabhāva	without *svabhāva*; unpropertied[715]
… sandhāya sarvadharmāṇām deśitā niḥsvabhāvatā	
samdhāya	having placed together, formed an alliance, reached terms of peace[716]
sarva	whole, entire, all, every; also always, at all times
dharma	according to the nature of; that which is established or firm; steadfast decree, usage, practice; duty, right, justice; virtue, morality; law or doctrine; also nature, character, condition; essential quality, property, mark
deśita	shown, directed[717]

Table 85- TM 23

It is taught that all *dharmas* are without *svabhāva* for the implicit purpose of demonstrating that there is a three-fold not-abiding-in-own-state-of-being that is established on the basis of the three-fold abiding-in-own-state of being.[718]

Verse 24

Prathamo lakṣaṇena-eva niḥsvabhāvo'paraḥ punaḥ
Na-svayam-bhāva etasya iti-apara niḥsvabhāvatā (k)[719]

prathamo lakṣaṇenaiva niḥsvabhāvo 'paraḥ punaḥ/
*na svayambhāva etasyetyaparā niḥsvabhāvatā// (*g)[720]

Preceding definition thus
not-abiding-in-own-state-of-being (unpropertied)…
unfounded existence flowing thus again
in this manner,
not-abiding-in-own-state-of-being (unpropertied).

Prathamo lakṣaṇena-eva niḥsvabhāvo'paraḥ punaḥ…	
prathama	first, firstly; also foremost, primary, original, initial, prior, former, preceding
lakṣaṇa	definition; mark, sign, symbol; also characteristic, attribute, quality
eva	thus, in this way
niḥsvabhāva	without svabhāva; unpropertied[721]
para	far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost
punar	to go back or in an opposite direction; restore; turn around; once more, to exist again, be renewed[722]
… na-svayam-bhāva etasya iti-apara niḥsvabhāvatā	
na-sva	no-own
yam	to be founded on; connection; to sustain, hold, support; also to raise, extend; to hold back, restrain
bhāva	existence, entity; condition, state of being, disposition, nature
tasya	flowing or conveying
asya	sitting, abiding, dwelling; state of rest
iti	as you know; in this manner, thus[723]
apara	having nothing beyond or after; also latter, following, another, distant; in the future[724]
niḥsvabhāvatā	absence of self-nature, naturelessness; non-entity, non-being

Table 86- TM 24

"Preceding *lakṣaṇa* (by definition) without *svabhāva. Para*… no-own founded *bhāva* flowing or conveying; thus having nothing after, absence of *svabhāva*." The *tri-svabhāva* are without *svabhāva* as follows: the *parikalpita* by definition, the *paratantra* because it does not come into existence independently, and the *parinișpanna* because it is *niḥsvabhāvatā*. Recall TSN 10-21, in which the principle of meditation is applied to the definitions of the *tri-svabhāva*: *Kalpita-svabhāva* and *paratantra-svabhāva* are modified and thus are not "pure" *svabhāva.* They are both "…*jñeya* (to be known) *saṃ-* (along with) *kleśa-* (defilement, disturbance)- *lakṣaṇam* (symbol/definition)." *Parinișpanna-svabhāva* is the "… *vyavadānasya* (purification) *lakṣaṇam*." Being unmodified, it is the definition of "purity."[725]

TM 25-30: Enlightenment Through *Vijñapti-Mātra*

Verse 25

Dharmāṇām paramārthaś-ca sa yatas tathatā-api saḥ
Sarva-kālam tathā-bhāvāt sa eva vijñapti-mātratā. (k)[726]

dharmānāṃ paramārthaś ca sa yatas tathatāpi saḥ/
*sarvakālaṃ tathābhāvāt saiva vijñaptimātratā// (*g)[727]

Highest truth of phenomena
and same true suchness enduring,
remaining as it is at all times;
thus supplying the forms of consciousness-occasion.

Dharmāṇām paramārthaś-ca sa yatas tathatā-api saḥ…	
dharma	according to the nature of; that which is established or firm; steadfast decree, usage, practice; duty, right, justice; virtue, morality; law or doctrine; nature, character, condition; essential quality, property, mark

paramārtha	highest or whole truth; ultimate meaning[728]
ca	and, also; even, just; but, yet; if
sa	supplying the forms of; accompanied by, having; one, the same
yatas	from which or what, whence[729]
tathatā	true nature, true reality, true suchness, true state of things
api	prefix indicating uniting with or approaching something
sah	overpowering; enduring[730]
… sarva-kālam tathā-bhāvāt sa eva vijñapti-mātratā	
sarva-kālam tathā-bhāvāt	remaining as it is at all times[731]
sa	supplying the forms of; accompanied by, having; one, the same
eva	thus, in this way
vijñapti-mātra	*vijñapti*: mind, (representation of) consciousness, concept, perception; lit. information, announcement, request; imparting, giving + *mātram*: having/being/consisting of only/merely; also measure or limit (in space and time); instant, occasion, atom, element = consciousness-occasion

Table 87- TM 25

The highest truth (*paramārtha*) about the *dharmas* is the true state of things (*tathatā*) because "it is as it is," which is the intention of "*vijñapti-mātra.*"[732]

Verse 26

Yāvad vijñapti-mātratve vijñānam na-avatiṣṭhati
Grāha-dvayasya-anuśayas-tāvan-na vinivartate (k)[733]

yāvad vijñaptimātratve vijñānaṃ navatisṭhate/
*grāha dvayānuṣyas tāvan na vinivartate// (*g)[734]

So long as consciousness
is not situated in consciousness-occasion,
Twofold grasping results,
so long as it is not ceased (reversed).

Yāvad vijñapti-mātratve vijñānam na-avatiṣṭhati…	
yāva	as long as
vijñapti-mātra	*vijñapti*: mind, (representation of) consciousness, concept, perception; lit. information, announcement, request; imparting, giving + *mātram*: having/being/consisting of only/merely; also measure or limit (in space and time); instant, occasion, atom, element = consciousness-occasion
vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
na-avatisthati	not situated in
… grāha-dvayasya-anuśayas-tāvan-na vinivartate…	
grāha	grasping, seizing, holding, catching; receiving, accepting; also conception, notion
dvayasya	(dvaya) twofold, double; of two kinds or natures + (asya) sitting, abiding, dwelling; state of rest
anuśaya	the consequence of action that clings to that action; close attachment to any object, action[735]
tāvan	(alt. *tāvat*), so long, so far, so much[736]
na	no, not, it is not so
vinivarta	ceasing, reversing[737]

Table 88- TM 26

Disposition towards the conceptions of subject and object, and of *ātman* and *dharmas*, will continue (all things being equal *qua* there being a functioning state of consciousness, per TM 15-6), so long as consciousness is not situated in *vijñapti-mātra*.[738] In other words, the persistence of conceptualization depends upon lack of cognizance of the three aspects of phenomenal appearance and the state of affairs summarized by the phrase, "consciousness occasion."

Verse 27

Vijñapti-mātram-eva-idam-iti-api hi-upalambhataḥ
Sthāpayan-agrataḥ kiṃ-cit tanmātre na-avatiṣṭhate (k)[739]

vijñaptimātraṃ evedaṃ itypi hyupalambhataḥ/
*sthāpayannagrataḥ kiṃ cit tanmātre nāvatiṣthate// (*g)[740]

Consciousness-occasion
thus everything in this manner
because perception ordered before…
what consciousness rudimentary creation
not situated in?

Vijñapti-mātram-eva-idam-iti-api hi-upalambhataḥ…	
vijñapti-mātra	*vijñapti*: mind, (representation of) consciousness, concept, perception; lit. information, announcement, request; imparting, giving + *mātram*: having/being/consisting of only/merely; also measure or limit (in space and time); instant, occasion, atom, element = consciousness-occasion
eva	thus, in this way
idam	everything
iti	as you know; in this manner, thus, so
api	prefix indicating uniting with or approaching something
hi	for, (namely) because; surely, indeed
upalambha	obtainment, perception, recognition
… sthāpayan-agrataḥ kiṃ-cit tanmātre na-avatiṣṭhate	
sthāpaya	kept in place, order, restraint[741]
agrata	in front, before; in the beginning[742]
kiṃ	(interrogative particle)
cit (-ta)	mind; memory; intelligence; reason; also noticed; aimed at, longed for; visible, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart
tanmātra	rudimentary creation[743]
na-avatiṣthate	not situated in

Table 89- TM 27

Remaining situated in *vijñapti-mātra* cannot occur through mere perception, e.g., by putting something before oneself and saying, "This is an occasion of consciousness," because as soon as the thought is expressed, the occasion has perished, and another has arisen to take its place.[744]

<u>Verse 28</u>

Yadā tu-ālambanam jñānam na-eva-upalabhate tadā
Sthito vijñāna-mātratve grāhya-abhāve tad-agrahāt (k)[745]

yadā tvālambanaṃ jñanam naivopalabhate tadā/
*sthitaṃ vijñānamātratve grāhyābhāve todagrahāt// (*g)[746]

Whenever reason (foundation)
knowledge not-thus-obtained,
in that case being situated
in consciousness-occasion;
recognize non-existence there non-grasping.

Yadā tu-ālambanam jñānam na-eva-upalabhate tadā…	
yadā	when, whenever; if
tu	
ālambana	depending or resting upon; foundation; reason, cause; also the five attributes of things vis-à-vis the five sense: form, sound, smell, taste and touch[747]
jñāna	knowing, knowledge, cognizance; wisdom, intelligence; also: mark, sign, characteristic (of recognition)
na	no, not, it is not so
eva	thus, in this way
upalabdha	obtained, received; conceived, perceived; also: guessed
tadā	at that time; in that case, then[748]
… sthito vijñāna-mātratve grāhya-abhāve tad-agrahāt	
sthita	standing, situated, abiding in, remaining in[749]

vijñāna	act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
mātra	having/being/consisting of only/merely; also measure or limit (in space and time); instant, atom, element; occasion
grāhya	to be seized or taken, held, gathered, received; to be chosen, accepted, assented to; to be perceived, understood, learned, recognized, considered[750]
abhāva	absence of: existence, entity; condition, state of being, disposition, nature, impulse
tad	he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
agrāha	non-grasping, non-conceiving

Table 90- TM 28

"Whenever… not apprehending what depends upon signs, at that time situated in *vijñapti-mātra* perceived absence of existence non-conceived."

> "… one does not perceive also a supporting consciousness."[751]
> "… consciousness no longer recognizes an object."[752]
> "… wisdom (*jñāna*) no longer conceives any idea of object" when perceiving the sphere of objects.[753]
> "… consciousness with object is not obtained."[754]
> "… the mind no longer seizes on any object (*ālambana*) whatever."[755]

Understanding "occasion of consciousness" can only take place when there is no apprehension of subject (perceiver) and object (perceived).

Verse 29

> *Acitto'nupalambho'sau jñānam lokottaram ca tat*
> *Āśrayasya parāvṛttir-dvidhā dauṣṭulya-hānitaḥ* (k)[756]
>
> *acitto 'nupalambho 'sau jñānaṃ kokottaraṃ ca tat/*
> *āśrayasya parāvṛttir dvidhā dauṣṭhulyahānitaḥ// (*g)[757]
>
> ***Inconceivable, unperceived…***

knowledge surpassing the world;
and accordingly abiding in non-attachment,
reversion of consciousness
two-fold ignorance abandons.

Acitto'nupalambho'sau jñānam lokottaram ca tat…	
acitta	without mind; inconceivable, incomprehensible, unimaginable; unconceived; destitute of intellect or sense
anupalambha	lack of obtainment, perception, or recognition
jñāna	knowing, knowledge, cognizance; wisdom, intelligence; also: mark, sign, characteristic (of recognition)
lokottara	excelling or surpassing the world; beyond what is common, extraordinary
ca	and, also; even, just; but, yet; if
tad	(alt. *tat*); he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
… āśrayasya parāvṛttir-dvidhā dauṣṭulya-hānitaḥ	
āśraya	the five organs of sense plus *manas*; also: that with which anything is closely connected or on which anything depends or rests; also recipient, resting-place, dwelling; having recourse to; attachment[758]
asya	sitting, abiding, dwelling; state of rest
parāvṛtti	turning back or around, revolving; reversion (e.g., of a judgment); also restoration of property; rebounding, not taking effect[759]
dvidha	divided; split in two
dauṣṭya	depravity, wickedness[760]
hāni (-ta)	abandonment, relinquishment; cessation, disappearance, non-existence; also: decrease, deprivation, loss; insufficiency

Table 91- TM 29

When the apprehension of *ātman* and *dharmas* is stilled, there follows a transmutation or reversion of the basis of such apprehension, viz., the *āśraya* (six-fold object consciousness). This is the extraordinary knowledge, inconceivable and ineffable.[761]

Verse 30

Sa eva-anāśravo dhātur-acintyaḥ kuśalo dhruvaḥ
Sukho vimukti-kāyo'sau dharma-ākhyo-'yam mahā-muneh (k)[762]

sa evānāsravo dhātur acintyaḥ kuśalo dhruvaḥ/
*sukho vimuktikāyo 'saw dharmākhayo 'yam mahāmuneḥ// (*g)[763]

Thus the same affliction-less realm,
Unconceived, auspicious, eternal, blessed,
Liberation body… great sage.

Sa eva-anāśravo dhātur-acintyaḥ kuśalo dhruvaḥ…	
sa	supplying the forms of; accompanied by, having; one, the same
eva	thus, in this way
anāśru	"tearless," passionless, afflictionless[764]
dhātu	realm, sphere, layer, stratum; also constituent element
acintya	*a* (negation) + *cintya*, to be conceived, thought, imagined
kuśala	auspicious, wholesome, good, beneficial
dhruva	fixed, firm, immovable, constant, permanent, eternal[765]
… sukho vimukti-kāyo'sau dharma-ākhyo-'yam mahā-muneh	
sukha	delightful, blessed, blissful
vimukta	emancipated, liberated, serene
kāya	body; also collection, assemblage
dharma	according to the nature of; that which is established or firm; steadfast decree, usage, practice; duty, right, justice; virtue, morality; law or doctrine; nature, character, condition; essential quality, property, mark
ākhyā	to make known, declare, communicate, inform; to be named, enumerated, called
yam	to be founded on; connection; to sustain, hold, support; also to raise, extend; to hold back, restrain
mahā	great[766]
muni	monk, sage

Table 92- TM 30

"… Thus tearless realm inconceivable, auspicious, eternal, blessed, liberation-body…". This is the realm free from "afflictions," being non-conceptual, ineffable, beneficial, immutable and blessed. It is the "liberation body" or "dharma-body" doctrine of the Buddha.[767]

Summary

The function or development of the metaphors of *atman* (self) and *dharmas* (conditions, natures, elements, phenomena) are varied, but they all refer to developments within the threefold *pariṇāma-vijñāna* or the transformation or development of consciousness. These three transformations, phases or functions of consciousness are: (1) the *vipāka,* which is the maturation of causal efficacy and influence within consciousness; (2) the *manana*, which is reflection or active mentation within consciousness; and (3) the *vijñapti*, which in this context is best understood as a conceptual representation within consciousness.

The first transformation corresponds to the *ālaya-vijñāna*, that consciousness which is "always flowing and storing" the *bīja* or elements of causal influence from past experiences. The second transformation corresponds to the *mano-vijñāna*, the first reflecting or active phase of consciousness through which *ātman* is identified. The third transformation is *pariṇāma,* which corresponds to the *upalabdha-vijñāna*, that consciousness which "grasps" or discriminates individual *dharmas* (phenomenal events or objects.)

The *vipāka*, or coming-into-efficacy of the thoughts, experiences and impressions of the past, is also the *ālaya* (abode, receptacle) or *mūla* (root), because it is the maturation of all the causal influences of past experience and memory upon present or future moments of consciousness. Although the *ālaya* is unaware of its own activities (e.g., perceptions, apprehensions, conditioned impressions), it is nevertheless always either associated with or possessing (i.e., is the abode of): touch (*sparśa*), mental attention (*manas-kāra*), conceptualizing (*sañjñā*), cognition (*cetanā*), and volition (*anvita*).

Just as the *ālaya* is perpetually indifferent to the *vedanā* (feelings of pleasure and pain, as well as neutrality), so are bare mental and physical sensation or "contact." The influence of the store-consciousness is compared to a powerful rushing river, which ceases in the state of Arhatship.

The *manana* exists or occurs by taking the *ālaya* as its ground or support; it has the nature of "reflecting" or thinking. It always associated with four *kleśas* (delusions, passions) which are, as the *ālaya,* veiled: self-regard, self-ignorance, self-conceit, and self-love. As the *ālaya*, the *manana* is also associated with touch, etc. (i.e., mental attention, conceptualizing, cognition and volition). But reflection ceases in the state of *nirodha-samāpatti*, which is the attainment of the cessation or suppression of reflection; it also ceases in the *lokottara mārga*, the extraordinary attainment of the *arhat*.

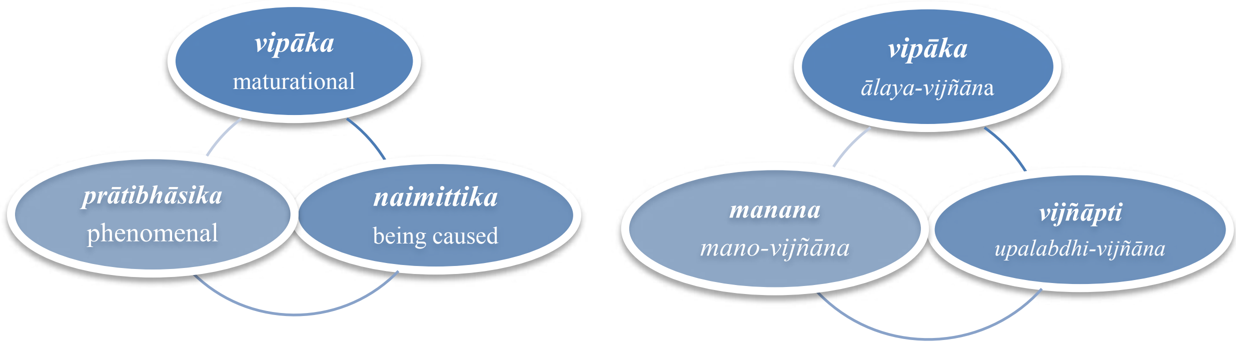
The *vijñapti* is six-fold perception of the six-fold sense field (i.e., touch, sight, hearing, smell taste and the "sense-center), which may be perceived as good, bad or value-neutral. This transformation of consciousness is grounded in the former:

discrimination of objects is functionally based upon discrimination of the subject, which in turn depends upon the influence of the store-consciousness upon and within its consciousness-stream.

Vijñapti is associated with three kinds of *sarvatragas*: the universal or always existing, the particular or specifically determined, and those which are good are advantageous with respect to *citta.* It is also associated with the three kinds of *kleśas* or delusions, namely the primary, secondary and indeterminate, as well as the three kinds of *vedanā* or feelings, namely the pleasurable, the painful and the subjectively neutral.

Like waves upon the water, the five sense consciousnesses arise concomitantly at all times or at other times not at all, contingent upon conditioning causes within the root consciousness. Reflecting or thinking consciousness always manifests itself, all things being equal. It does not, however, arises in states of unconsciousness, high meditation, fainting, or being destitute of citta.

The transformation of consciousness includes the activity of discriminative conceptualization; while this activity is real, what is discriminated, or how it is discriminated, is not. In that respect, therefore, everything is understandable as *consciousness-occasion (vijñapti-mātra).* The *mūla-vijñāna*, containing or being constituted by all of the *bīja*, develops in various ways. This development is contingent upon mutual influence through which particular ("such and such") thoughts are produced. The residual karmic impressions of past actions together with the impressions of duality perceived in the past conjointly produce a new stage of development or maturation as soon as the prior stage is completed.



TSN: tri-svabhāva *TM: pariṇāma-vijñāna*

Illustration 6- Three Modes of Consciousness Compared

There are three "conditions of having" or "states of being" attributable to any discriminated phenomenon, as well as three causally related "conditions of not having" or "states of not being." Whatever real, abiding things are discriminated, by whatever means, in fact have the nature of conceptualization, which is not the same as having actual knowledge. The *paratantra svabhāva* of phenomena, or its absolutely dependent own-state-own-being, is a conditioned act of discrimination. The *nispanna svabhāva* of phenomena, or its perfected, complete, ***non-discriminated*** own-state-of-being is the absence of the *parikalpita* in the *paratantra*.

The *paratantra svabhāva* of phenomena, or its absolutely dependent own-state-own-being is non-different from the *niṣpanna svabhāva* of phenomena, or its perfected, complete, ***non-discriminated*** own-state-of-being. One understands the perfected *parinişpanna* by finding the non-being of duality within the dependent *paratantra*, and understanding that it—the non-being of duality— is itself both *asti* and *nasti*, existing and

non-existing. *Paratantra* is non-different in definition from *parinişpanna* because (1) *paratantra* does not exist in the form in which it appears (it has no *svabhāva* as it appears), and (2) the *svabhāva* of *parinişpanna* is the unreality (*abhāva*) of duality.

It is taught that all *dharmas* are without *svabhāva* for the implicit purpose of demonstrating that there is a three-fold not-abiding-in-own-state-of-being that is established on the basis of the three-fold abiding-in-own-state of being. The *tri-svabhāva* are without *svabhāva* as follows: the *parikalpita* by definition, the *paratantra* because it does not come into existence independently, and the *parinişpanna* because it is *niḥsvabhāvatā*.

The highest truth (*paramārtha*) about the *dharmas* is the true state of things (*tathatā*) because "it is as it is," which is the intention of "*vijñapti-mātra.*" Disposition towards the conceptions of subject and object, and of *ātman* and *dharmas*, will continue (all things being equal *qua* there being a functioning state of consciousness, per TM 15-6), so long as consciousness is not situated in *vijñapti-mātra*. In other words, the persistence of conceptualization depends upon lack of cognizance of the three aspects of phenomenal appearance and the state of affairs summarized by the phrase, "consciousness occasion."

Remaining situated in *vijñapti-mātra* cannot occur through mere perception, e.g., by putting something before oneself and saying, "This is an occasion of consciousness," because as soon as the thought is expressed, the occasion has perished, and another has arisen to take its place. Understanding "occasion of consciousness" can only take place when there is no apprehension of subject (perceiver) and object (perceived). When the

apprehension of *ātman* and *dharmas* is stilled, there follows a transmutation or reversion of the basis of such apprehension, viz., the *āśraya* (six-fold object consciousness). This is the extraordinary knowledge, inconceivable and ineffable. This is the realm free from "afflictions," being non-conceptual, ineffable, beneficial, immutable and blessed. It is the "liberation body" or "dharma-body" doctrine of the Buddha

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[598] Wing-Tsit Chan (editor), *A Sourcebook in Chinese Philosophy*. (Princeton University Press, 1963). Ch. 23,"Buddhist Idealism."
[599] Kochumuttom, footnotes pp. 128, 134.
[600] Ganguly, pp. 75-6.
[601] Kochumuttom, footnotes pp. 134-5
[602] Ganguly, pp. 77-8
[603] **ātma** (in comp. for %{ātmán}; also rarely ifc. e.g. %{adhy-ātma}, %{adhy-ātmám}).
ātman %{A} m. (variously derived fr. %{an}, to breathe; %{at}, to move; %{vā}, to blow; cf. %{tmán}) the breath ṚV.; the soul, principle of life and sensation ṚV. ĀV. &c.; the individual soul, self, abstract individual (e.g. %{ātmán}) (Ved. loc.) %{dhatte}, or %{karoti}, " he places in himself," makes his own Tṣ. v ŚBr.; %{ātmanā akarot}, " he did it himself" Kād.; %{ātmanā vi-yuj}, " to lose one's life" Ṃn. vii, 46; %{ātman} in the sg. is used as reflexive pronoun for all three persons and all three genders e.g. %{ātmānaṃ sā hanti}, " she strikes herself"; %{putram ātmanaḥ spṛṣṭvā nipetatuḥ}, " they two having touched their son fell down" R. ii, 64, 28; (see also below s.v.

%{ātmanā}); essence, nature, character, peculiarity (often ifc. e.g. %{karmÂtman}, &c.) ṚV. x, 97, 11, &c.; the person or whole body considered as one and opposed to the separate members of the body Vṣ. ŚBr.; the body Ṛagh. i, 14 ṛāmatŪp.; (ifc.) " the understanding, intellect, mind" see %{naṣṭÂtman}, %{mandÂ-}; the highest personal principle of life, Brahma (cf. %{paramÂtman}) ĀV. x, 8, 44 Vṣ. xxxii, 11 ŚBr. xiv, &c.; effort L.; (= %{dhṛti}) firmness L.; the sun L.; fire L.; a son L.; (ōld Germ. {ātum}; Angl. Sax. {oedhm}; Mod. Germ. {āthem}, {ōdem}; Gk. $, $ (?).) &42279(135,1)

ātmanā instr. of %{ātman}, in comp. (but not in a Bahuvrīhi) with ordinals Pāṇ. 6-3, 6 (cf. the Bahuvrīhi compounds %{ātma-caturtha}, and %{-pañcama}.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/08/2007.

[604] 37 **upacar** P. %{-carati}, to go towards, come near, approach ṚV. vii, 46, 2 Tṣ. v, 7, 6, 1 ŚBr. R.; to come near, wait upon, serve, attend, assist, bear a hand ŚBr. ṂBh. ṃṛicch. ḍaś. &c.; to approach, set about, undertake, perform Tṣ. iii, 1, 6, 1 ŚBr.; to attend on (a patient), physic (a person), treat, tend, nurse Ṣuśr. Pañcat.; to use figuratively or metaphorically, apply figuratively (generally Pass. %{-caryate}) VarBṛṣ. ṣāh. ṣarvad. &c. 38 **upācar** P. %{-carati}, to come near to, approach ṚV. i, 46, 14; 187, 3 ŚBr. ii, iv; to attend upon, wait on, serve, be obedient ṚV. ṂBh. ii, 408; to physic Ṣuśr. 39 **upacara** mfn. accessory, supplementary ŚāṅkhBr.; m. access, approach ŚBr. ii, 3, 4, 30; attendance, cure Ṣuśr. (cf. %{sÛpacara}.) 40 **upacāra** m. approach, service, attendance ḥcat. i, 111, 2 seqq.; act of civility, obliging or polite behaviour, reverence ŚBr. ṂBh. Śak. &c. (64 ūpacāras are enumerated in the ṭantra-sāra, quoted by ṭ.); proceeding, practice; behaviour, conduct; mode of proceeding towards (gen.), treatment ŚBr. ṂBh. Āp. Ṃn. &c.; attendance on a patient, medical practice, physicking Ṣuśr. Pañcat. Vikr.; a ceremony Kum. vii, 86; present, offering, bribe; solicitation, request L.; ornament, decoration Kum. Ṛagh. vii, 4; a favourable circumstance ṣāh. 300; usage, custom or manner of speech ṇyāyad.; a figurative or metaphorical expression (%{upacārāt} ind. metaphorically), metaphor, figurative application ṣāh. ṣarvad. Comm. on Śiś. &c.; pretence, pretext L.; a kind of ṣandhi (substitution of %{s} and %{ṣ} in place of Visarga) Kāś. on Pāṇ. 8-3, 48; ṇ. of a Pariśishṭa of the ṣāma-veda. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/21/2007.

[605] 3 **vividha** mf (%{A})n. of various sorts, manifold, divers Ṃn. ṂBh. &c.; m. a partic. ēkâha ŚāṅkhŚr.; n. variety of action or gesture MW.; (%{am}) ind. variously R. Vedântas.; %{-citra} mfn. coloured variously, changing from one color into another Kāraṇḍ.; %{-bhaGgīka} mfn. = %{vi-vidha} above ḥPariś.; %{-rūpa-dhṛt} mfn. having various forms MW.; %{-vidhi-prayoga-saṃgraha} m. n. of wk.; %{-śāstragoṣṭhī} f. discourse about various sciences L.; %{-dhÂgama} mfn. comprising various sacred (or traditional) works Ṃn. xii, 105; %{-dhÂtman} mfn. (%{vi-vidha} above) Car.; %{-dhôpala-bhūṣita} mfn. decorated with various jewels MW.; %{-dhôpêta} mfn. (= %{vi-vidha} above) R. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/21/2007.

[606] 5 **yā** 1 (collateral form of 5. %{i}) cl. 2. P. (ḍhātup. xxiv, 41) %{yÁti} (1. pl. %{yāmahe} ṂBh.; impf. 3. pl. %{ayuḥ} Br.; %{ayān} Pāṇ. 3-4, 111 Sch..; pf. %{yayaú}, %{yayÁtha}, %{yayá}, %{yayúḥ} ṚV. &c. &c.; %{yaye} Kāv.; aor. %{ayāsam} or %{ayāsiṣam}; ṣubj. %{yÁsat}, %{yeṣam}, %{yāsiṣat} ṚV. Br.; Prec. %{yāsiṣīṣṭhās} Br.; fut. %{yātā} ṂBh. &c.; %{yāsyati} ĀV.; %{-te} ṂBh.; inf. %{yātum} ṂBh. &c.; Ved. inf. %{yaí}, %{yÁtave} or %{-vaí}; ind. p. %{yātvÁ} Br. &c.; %{-yÁya}, 6 **yā** 2 (ifc.) going, moving (see %{ṛṇa-} %{eva-}, %{tura-}, %{deva-yā}). 7 **yā** 3 f. of 3. %{ya} q.v. Cologne Digital Sanskrit Lexicon based on Monier-Williams' Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 07/13/2007.

[607] **pariṇāma** m. change, alteration, transformation into (instr.), development, evolution ṣāṃkhyak. Yogas. Pur. Ṣuśr.; ripeness, maturity Kir. ūttarar. ṃālatīm.; alteration of food, digestion Ṣuśr. ṭarkas.; withering, fading ŚārṅgP.; lapse (of time) ṂBh. R.; decline (of age), growing old ib. Ṣuśr.; result, consequence, issue, end (ibc. and %{-me} ind. finally, at last, in the end) Kāv.; (in rhet.) a figure of speech by which the properties of any object are transferred to that with which it is compared Kuval.; ṇ. of a holy man ṛṭḷ. 269; %{-darśin} mfn. looking forward to the issue or consequences (of any event), prudent, fore-sighted ṂBh.; %{-dṛṣṭi} f. foresight, providence MW.; %{-nirodha} m. obstruction (of felicity caused) by human vicissitude (as birth, growth, death &c.) W.; %{-pathya} mfn. suited to a future state or condition ib.; %{-mukha} mfn. tending or verging towards the end, about to terminate Ṡak.; %{-ramaṇīya} mfn. (a day) delightful at its close ib.; %{-vat} mfn. having a natural development (%{-ttva} n.) Ṡaṃk.; %{-vāda} m. the " doctrine of evolution," the ṣāṃkhya doctrine ṣarvad.; %{-śūla} n. violent and painful indigestion Cat. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/02/2006.

[608] 3 **tridhā** adv. in three ways, in (into) three parts; at three times. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/21/2007.

[609] 1 **manana** a. thoughtful, careful; n. thought, reflection, consideration. 2 **mananā** (instr. adv.) thoughtfully, carefully. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

manana mfn. thoughtful, careful ṚV.; n. thinking, reflection, meditation, thought, intelligence, understanding (esp. intrinsic knowledge or science, as one of the faculties connected with the senses Ṇir. viii, 6 = %{manman}) Hariv. Ṡaṃk. ṣarvad. (%{-nÁ} ind. thoughtfully, deliberately ṚV.); homage, reverence ṣāy. on ṚV. i, 165, 4. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[610] See also Kochumuttom, p. 254; Ganguly, pp. 75-6; Wood, p. 49; Anacker, p. 186; Cook, p. 377; Robinson in Lusthaus, p. 275; Nagao in Kalupahana, p. 192.

[611] See also Kochumuttom, p. 254; Ganguly, p. 77; Wood, p. 50; Anacker, p. 186; Cook, p. 377; Robinson in Lusthaus, p. 276; Nagao in Kalupahana, p. 194.

[612] Kochumuttom, footnotes pp. 134-5
[613] Ganguly, pp. 77-8
[614] Kochumuttom, footnote p. 135
[615] Ganguly, pp. 80-1
[616] Kochumuttom, footnotes pp. 135, 136
[617] Ganguly, pp. 84-5 and 88.
[618] 1 **ālaya** m. (%{lī}), non-dissolution, permanence R. iii, 71, 10 (v.l. %{an-aya}); (mfn.) restless Śiś. iv, 57. 2 **ālaya** see %{A-lī}. 3 **ālaya** m. and n. a house, dwelling; a receptacle, asylum R. Yājñ. Kathās. &c.; (often ifc. e.g. %{himÂlaya}, " the abode of snow.") Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[619] Per Wood, p. 50
[620] **asaṃvida** mfn. unconscious ŚBr. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[621] **upadiṣṭa** mfn. specified, particularized; taught, instructed; mentioned; prescribed, commanded &c.; initiated W.; (%{am}) n. counsel, advice, (in dram.) a persuasive speech in conformity with the prescribed rules ṣāh. 449 &c. Cologne Digital Sanskrit Lexicon based on Monier-Williams' Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 07/11/2007.
[622] 1 **sparśa** %{-śana} &c. see p. 1269. 2 **sparśa** mfn. touching (in %{a-bhūtala-sp-}, %{manaḥ-sp-}, q.v.); m. (ifc. f. %{A}) touch, sense of touch (%{-tas} ind. e.g. %{sparśa-taḥ sukhaṃ tat}, " that is pleasant to the touch"), contact (fig. applied to the beginning of an eclipse or to any astron. contact) Ṃn. ṂBh. VarBṛṣ. &c.; (in gram.) collective ṇ. of the twenty-five consonants constituting the five classes from %{k} to %{m} (so-called because formed by complete contact of the organs of utterance; cf. %{sthāna} and %{spṛṣṭa}) Prāt. ChŪp. BhP.; (in phil.) the quality of tangibility (which constitutes the skin's %{viṣaya} q.v.) īW. 68; any quality which is perceptible by touching any object (e.g. heat, cold, smoothness, softness &c.) ṂBh. &c.; feeling, sensation (e.g. %{siraḥ-śūla-sp-}, " sensation of headache") ŚBr. &c. &c.; pleasant feeling ṂBh. v, 1366; unpleasant or morbid sensation, illness Pāṇ. 3-3, 16 Vārtt. 1 Pat.; air, wind L.; (accord. to some) temperature ṇyāyad.; a kind of sexual union L.; a gift, offering (see %{kāka-sp-} and %{sp--yajña} below); w.r. for %{spaśa}, a spy ṂBh. Śiś.; (%{A}) f. an unchaste woman L.; (a word of unknown meaning) Hariv. 10243. Cologne Digital Sanskrit Lexicon based on Monier-Williams' Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 07/09/2007.
[623] Per Lusthaus, p. 277.
[624] **cetana** (f. {cetanİ}) perceptible, visible, conspicuous, excellent; perceiving, conscious, intelligent. m. a sentient being, a man; f. {cetanā} consciousness, intelligence; n. appearance, perception, soul, mind. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[625] **anvita** mfn. gone along with; joined, attended, accompanied by, connected with, linked to; having as an essential or inherent part, endowed with, possessed of, possessing; acquired; reached by the mind, understood; following; connected as in grammar or construction. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[626] **upekṣaṇa** n., {-kṣā} f. overlooking, disregard, neglect. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[627] **anivṛta** mfn. (1. %{vṛ}), unchecked, not impeded ṚV. iii, 29, 6. **anivṛtta** mfn. not turning back, brave. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[628] **avyākṛta** mfn. undeveloped, unexpounded ŚBr. xiv BhP.; (%{am}) n. elementary substance from which all things were created, considered as one with the substance of Brahma L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[629] **ādāya** 1 mfn. ifc. taking, seizing. 3 **ādāya** 2 ind. p. having taken; with, along with ĀV. &c Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[630] **srotas** n. the current or bed of a river, a river, stream, torrent ṚV. &c. &c.; water ṇaigh. i, 12; rush, violent motion or onset of (comp.) Kāv. Pur. ṣarvad.; the course or current of nutriment in the body, channel or course for conveying food (see %{ūrdhva-} and %{tiryak-sr-}); an aperture in the human or animal body (reckoned to be 9 in men and 11 in women") Ṣuśr.; the spout of a jar Ṣuśr.; an organ of sense ŚvetŪp. R. &c.; lineage, pedigree (?) ṂBh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[631] **varṣaugha** m. a torrent, sudden shower of rain Kāv. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[632] **vyāvṛtti** f. turning away, turning the back (see %{avyāvṛ-}); rolling (the eyes) Ṣuśr.; deliverance from, getting rid of (abl.) Tṣ. Śāntiś.; being deprived of, separation or exclusion from Śaṃk.; exclusion, rejection, removal Kum. Kāvyâd. ṣāh. (cf. %{paraspara-vy-}); discrimination, distinction Tṣ. ŚBr.; distinctness (of sound or voice) Kāṭh.; difference ĀitBr. Ṇyāyas. Sch..; cessation, end ĀpŚr.; a kind of sacrifice ŚBr.; screening (prob. for %{vy-āvṛti}) ib.; praise, eulogium (?) ib.; %{-tva} n. see under %{vyāvritta}. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[633] See also Kochumuttom, p. 254; Ganguly, pp. 70, 80-1, 84-5, 88; Wood, pp. 49-50; Anacker, p. 186; Cook, p. 378; Robinson in Lusthaus, pp. 275, 277-9; Nagao in Kalupahana, pp. 192, 195-6.
[634] Kochumuttom, footnotes pp. 135, 136.
[635] Ganguly, p 88.
[636] Kochumuttom, footnote p. 136.
[637] Ganguly, p. 90.
[638] **āśritya** ind. p. having sought or obtained an asylum; having recourse to, employing, practicing, &c. Cologne Digital Sanskrit Lexicon based on Monier-Williams' Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 07/11/2007..
[639] **nivṛta** (%{ní-}) mfn. held back, withheld ṚV. (560,1); surrounded, enclosed L.; m. or f. or n. (= %{ni-vīta}) a veil, mantle, wrapper L.; n. = next L. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[640] **dṛṣṭi** f. seeing, viewing, beholding (also with the mental eye) Br. Ūp. &c.; sight, the faculty of seeing ŚBr. Ṃn. Ṣuśr. &c.; the mind's eye, wisdom, intelligence BhP. L.; regard, consideration L.; view, notion Bhag. Kap.; (with Buddhists) a wrong view; theory, doctrine, system ñātakam.; eye, look, glance Ṃn. ṂBh. Kāv. &c. (%{-ṭiṃ dā} with loc. turn the eye to, look at, Ṣṛiṅgār. 15); the pupil of the eye Ṣuśr.; aspect of the stars (e.g. %{śubha-}) Var.. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[641] **moha** m. (1. %{muh}; ifc. f. %{A}) loss of consciousness, bewilderment, perplexity, distraction, infatuation, delusion, error, folly ĀV. &c. &c. (%{moham-brū}, to say anything that leads to error; %{mohaṃ-yā}, to fall into error; %{mohāt} ind. through folly or ignorance); fainting, stupefaction, a swoon ṂBh. Kāv. &c.; (in phil.) darkness or delusion of mind (preventing the discernment of truth and leading men to believe in the reality of worldly objects); (with Buddhists) ignorance (one of the three roots of vice ḍharmas. 139); a magical art employed to bewilder an enemy (= %{mohana}) Cat.; wonder, amazement L.; infatuation personified (as the offspring of Brahmā) VP. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[642] **sneha** m. (or n. g. %{ardharcÂdi}; ifc. f. %{A}) oiliness, unctuousness, fattiness, greasiness, lubricity, viscidity (also as one of the 24 Guṇas of the Vaiśeshika branch of the ṇyāya phil.) Ṣuśr. Yājñ. ṭarkas. ṣarvad. (īW. 69); oil, grease, fat, any oleaginous substance, an unguent ṠāṅkhBr. &c. &c.; smoothness, glossiness VarBṛṣ.; blandness, tenderness, love, attachment to, fondness or affection for (loc. gen., or comp.), friendship with (%{saha}) ṃaitrŪp. ṂBh. Kāv. &c.; moisture MW.; a fluid of the body ib.; (pl.) ṇ. of the Vaiśyas in Kuśa-dvīpa VP. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[643] Per Lusthaus, p. 277.

[644] Kochumuttom, p. 155. See also Kochumuttom, pp. 254-5; Ganguly, pp. 88, 90; Wood, pp. 50-1; Anacker, p. 186; Cook, p. 378; Robinson in Lusthaus, pp. 280-1; Nagao in Kalupahana, pp. 192, 197-8.
[645] Kochumuttom, footnote pp. 136-7
[646] Ganguly, p. 91
[647] **tanmaya** mfn. made up of, that, absorbed in or identical with that ṃuṇḍŪp. ṠvetŪp. PārGṛ. ṂBh. &c.; %{-tā} f. the being absorbed in or identical with that Kād. BhP. Ṛājat. iii, 498; %{-tva} n. id. ṂBh. v, 1622 &c.; %{-yī-bhāva}, m.id. ṣāh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[648] **nirodha** m. confinement, locking up, imprisonment (%{-tas} Ṃn. viii, 375); investment, siege Cat.; enclosing, covering up Var. Kāv. &c.; restraint, check, control, suppression, destruction Ṃn. ṂBh. &c.; (in dram.) disappointment, frustration of hope ḍaśar.; (with Buddh.) suppression or annihilation of pain (one of the 4 principles) Lalit. MWB. 43, 56, 137 &c.; a partic. process to which minerals (esp. quicksilver) are subjected Cat.; hurting, injuring (= %{ni-graha}) L.; aversion, disfavor, dislike W.; ṇ. of a man Lalit.; %{-jñāna} n. (with Buddh.) one of the 10 kinds of knowledge ḍharmas. 93; %{-lakṣaṇa} (%{ṇa-vivaraṇa}), %{-varṇana} n. %{-vivṛti} f. ṇ. of wks. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[649] **samāpatti** f. coming together, meeting, encountering Kālid.; accident, chance (see comp.); falling into any state or condition, getting, becoming (comp.) Yogas.; assuming an original form, āPrāt.; completion, conclusion Āpast. (v.l. %{sam-āpti}); yielding, giving way (in %{a-s-}) ib. (1161,2); (with Buddhists) a subdivision of the fourth stage of abstract meditation (there are eight ṣamāpattis) MWB. 233; %{-dṛṣṭa} mfn. seen by chance ḍaś. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[650] **mārg** (properly ṇom. fr. %{mārga}; cf. %{mṛp}) cl. 1. 10. P. (ḍhātup. xxxiv, 39) %{mārgati} %{mārgayati} (ep. also Ā. %{mārgate}; pf. %{mamārga} Gr.; aor. %{amārgīt} ib.; fut, %{mÂrgitā} ib.; %{mārgeṣyati} R.; inf. %{mārgitum} R.; ind. p. %{mārgitvā} ib.), to seek, look for ṂBh. Hariv. R.; to search through ib.; to seek after, strive to attain ṂBh. Var. BhP.; to endeavour to buy Kathās.; to request, ask, beg, solicit anything from any one (with abl. of pers. and acc. of thing, or with two acc.) ṂBh. Kāv. &c.; to ask (a girl) in marriage Ṡatr.; (cl. 10. P. %{mārgayati}), to purify, adorn; to go (?) ḍhātup. xxxii, 74. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
[651] **lokottara** mf (%{A})n. excelling or surpassing the wworld, beyond what is common or general, unusual, extraordinary Kathās. Ṛājat. &c.; (ibc.) ind. ḥPariś.; m. an uncommon person ūttarar.; m. orn. (?) ṇ. of wk.; %{-parivarta} m. n. of wk.; %{-vādin} m. pl. ṇ. of a Buddhist school (prob. so called from their pretending to be superior to or above the rest of the world) Buddh. Cologne Digital Sanskrit Lexicon based on *Monier-*

Williams' Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[652] See also Kochumuttom, p. 255; Ganguly, p. 91; Wood, p. 51; Anacker, p. 186; Cook, p. 378; Robinson in Lusthaus, p. 281; Nagao in Kalupahana, p. 198.

[653] Kochumuttom, footnote p. 138

[654] Ganguly, pp. 93-4

[655] **yam** cl. 1. P. (ḍhātup. xxiii, 15) %{yácchati} (Ved. also %{-te}, and Ved. ep. %{yámati}, %{-te}; pf. %{yayāma}, %{yeme}; 2. sg. %{yayantha}, 3. pl. %{yemúḥ}, %{yemiré} ṚV. &c. &c.; 3. du. irreg. %{-yamatuḥ} ṚV. v, 67, 1; aor. %{áyān}, %{áyamuh}; īmpv. %{yaṃsi}, %{yandhí}; Pot. %{yamyās}, %{yamīmahi} ṚV.; %{áyāṃsam}, %{ayāṃsi}, %{áyaṃsta} ṣubj. %{yaṃsat}, %{-satas}, %{-sate} ib. Br.; 3. sg. %{-yámiṣṭa} ṚV. v, 32, 7; %{ayaṃsiṣam} Gr.; fut. %{yantā} ib.; %{yaṃsyati}, %{yamiṣyati} Br. &c. inf. %{yántum}, %{yamitum} ib.; %{yántave}, %{yámitavaí} ṚV.; ind. p. %{yatvā}, %{yamitvā} ṂBh. Kāv. &c.; %{yátya} ĀV. Br.; %{-yamya} GṛŚrṣ.; %{-yámam} ṚV. Br.), to sustain, hold, hold up, support (Ā. " one's self"; with loc. " to be founded on") ṚV. Br. ChŪp.; to raise, wield (a weapon &c.; Ā. with %{āyudhaih}, " to brandish weapons") ṚV.; to raise, extend or hold (as a screen &c.) over (dat.) ṚV.; (Ā.) to extend one's self before (dat.) ĀitBr.; to raise (the other scale), weigh more ŚBr.; to stretch out, expand, spread, display, show ṚV.; to hold or keep in, hold back, restrain, check, curb, govern, subdue, control ib. &c. &c.; to offer; confer, grant, bestow on (dat. or loc.), present with (instr.) ṚV. &c. &c.; (with %{mārgam}), to make way for (gen.) ṂBh.; (with %{prati} and abl.), to give anything in exchange for anything Kāś. on Pāṇ. 2-3, 11; (Ā.) to give one's self up to, be faithful to, obey (dat.) ṚV.; to raise, utter (a sound &c.) ib.; to fix, establish ib.; (Ā.) to be firm, not budge ṚV.; to catch fire ṬBr. (Sch..): Pass. %{yamyáte} (aor. %{áyā-mī}), to be raised or lifted up or held back or restrained ṚV. &c. &c.: Caus. %{yāmayati} (ĀV.), %{yamayati} (Br. &c.; %{-te} ṂBh.; aor %{ayīyamat}), to restrain, hold in, control, keep or put in order: ḍesid. %{yiyaṃsati}, to wish to restrain &c. Br.: īntens. %{yaṃyamīti} (see %{ud-yam}) or %{yaṃyamyate} (Pāṇ. 7-4, 85, Vartt. 2 Pat.) (Cf. Gk. $, " restraint, punishment.") &256215(845,2) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[656] **tṛtīya** mf (%{A})n. (fr. %{trí} Pāṇ. 5-2, 55; see also vii, 3, 115; i, 1, 36 Vārtt.) the 3rd ṚV. &c.; m. the 3rd consonant of a Varga (%{g}, %{j}, %{ḍ}, %{d}, %{b}) ṚPrāt. VPrāt. āPrāt. Pāṇ. Vārtt. and Kāś.; (in music) ṇ. of a measure; (%{A}) f. (scil. %{tithi}) = %{-yikā} ñyot. &c.; (scil. %{vibhakti}) the terminations of the 3rd case, the 3rd case (instrumental) Pāṇ. āPrāt. iii, 19; (%{am}) ind. for the 3rd time, thirdly ṚV. x, 45, i ŚBr. ix, xi ṭāṇḍyaBr. &c.; (%{ena}) instr. ind. at the 3rd time PārGṛ. ii, 3, 5; (%{tṚ́tīya}) mfn. (Pāṇ. 5-3, 48) forming the 3rd part, (n.) a 3rd part Tṣ. ṬBr. ŚBr. iii f. KātyŚr. Ṃn. vi, 33 ṂBh.; (cf. Zend {thritya}, Lat. {tertius}; Goth. {thridja}.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[657] 1 **ṣaḍ** in comp. for %{ṣaṣ}.

1 **ṣaṣ** mfn. pl. (prob. for from %{ṣakṣ}; nom. acc. %{ṣáṭ} instr. %{ṣaḍbhís} dat. abl. %{ṣaḍbhyás}, gen. %{ṣaṇṇÁm} loc. %{ṣaṭsú}; in comp. %{ṣaṣ} becomes %{ṣaṭ} before hard letters, %{ṣaḍ} before soft, %{ṣo} before %{d}, which is changed into %{ḍ}, and %{ṇ} before nasals) six (with the counted object in apposition or exceptionally in gen. or ifc. e.g. %{ṣaḍ ṛtavah}, or %{ṣaḍ ṛtunām}, " the six seasons,"%{ṣaṭsu} %{ṣatsu māseṣu}, " at periods of six months" Ṃn. viii 403 at the end of a Bahuvrihi compound it is declined like other words ending in %{ṣ}, e. g. %{priya-ṣaṣas} nom. pl. Pāṇ. 7-1, 22 schol.; among the words used as expressions for the number six (esp. in giving dates) are %{aGga}, %{darśana}, %{tarka}, %{rasa}, %{ṛtu} %{vajrakoṇa} %{kārttikeya-mukha}) ṚV. &c.&c.; (in gram) a tech. ṇ. for numerals ending in %{ṣ} and %{n} and words like %{kati} Pāṇ. 1-1, 24, 25; (%{ṣaṭ}) ind. six times ŚBr. (Cf. Gk. $; Lat. {sex}; Goth. {saīhs}; Germ. &335311(1108,1) {se0hs}, {sechs}; Eng. {six}.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
658 **upalabdhi** f. obtainment, acquisition, gain ṂBh. Vikr. Ṛagh.; (with %{garbhasya}) conception R.; observation, perceiving, perception, becoming aware, understanding, mind, knowledge ṂBh. Ṣuśr. ṭarkas. ṣarvad. &c.; perceptibility, appearance ṬPrāt.; (cf. Gk. $.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
659 See also Kochumuttom, p. 255; Ganguly, pp. 93-4; Wood, p. 51; Anacker, pp. 186-7; Cook, p. 379; Robinson in Lusthaus, p. 282; Nagao in Kalupahana, pp. 198-9.
660 Kochumuttom, footnote p. 138
661 Ganguly, p. 99
662 **viniyata** mfn. restrained, checked, regulated Bhag.; retrenched, limited R. (see comp.); %{-cetas} mfn. one who has a controlled or regulated mind ṃārkP.; %{-tÂhāra} mfn. moderate in food or diet, abstemious R. }. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.
663 **samprayā** P. %{yāti}, to proceed or set off together, to advance towards, go to (acc. with or without %{prati}) ŚāṅkhŚr. ṂBh. &c.; to move, revolve (as the heavenly bodies) ṣūryas.; to go (together) to any state or condition (acc.) VarBṛṣ.
1 **ukta** mfn. (p.p. of %{vac} q.v.), uttered, said, spoken; m. n. of a divine being (v.l. for %{uktha} q.v.) Hariv.; (%{am}) n. word, sentence Śiś. &c.; (%{am}, %{A}) n. f. a stanza of four lines (with one syllabic instant or one long or two short syllables in each); (cf. Zd. {ukhta}.)
20 **samprayukta** mfn. yoked or joined together, yoked, harnessed &c.; united or connected or furnished or endowed with (instr. or comp.) ṚPrāt. ṂBh. &c.; come into contact or having intercourse with (instr.) Ṃn. xi, 179; sexually united MW.; encountering in a hostile manner ṂBh.; engaged in or occupied with (comp.) Kām.; concentrated, wholly intent on one object ṂBh.; bound to, dependent on (loc.) ib.; urged, impelled, incited ib. Cologne Digital Sanskrit Lexicon based on *Monier-Williams'*

Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[664] See also Kochumuttom, p. 255; Ganguly, pp. 93-4; Wood, p. 51; Anacker, pp. 186-7; Cook, p. 379; Robinson in Lusthaus, p. 282; Nagao in Kalupahana, pp. 198-9.

[665] See also Kochumuttom, pp. 255-6; Ganguly, pp. 97, 99, 103, 107, 109; Wood, pp. 51-2; Anacker, p. 187; Cook, p. 379; Robinson in Lusthaus, pp. 284-8; Nagao in Kalupahana, pp. 200-1.

[666] Kochumuttom, footnote p. 139

[667] Ganguly p. 111

[668] **pañcan** pl. (said to be fr. 1. %{pac}, to spread out the hand with its five fingers; nom. acc. %{páñca} ĀV. v, 15, 5 %{pañcá}); instr. %{-cábhis}; dat. abl. %{-cábhyas}; loc. %{-cásu} (Class. also, %{-cabhis}, %{-cabhyás}, %{-casú} cf. Pāṇ. 6-1, 179 &c.); gen. %{-cānÁm}) five ṚV. &c. &c. (cf. under %{indriya}, %{kṛṣṭi}, %{carṣaṇi}, %{jana}, %{bhūta}, %{mātra}, %{yajña}, %{svasṛ} &c.); sg. ṇ. of Kathās. xiv. (Cf. Zd. {pañcan}; Gk. $, āeol. $; Lat. {quinque}; ḷith. &177787(578,2) {penkí}; Goth. {fimf}; Germ. {fū0nf}; Angl. Sax. {fif}; Eng. {five}.) Cologne Digital Sanskrit Lexicon based on Monier-Williams' Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 07/11/2007.

[669] **udbhava** m. origin, coming forth; adj. coming from (---).Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[670] **saha** 1 adv. together, in common, along with (mostly --- or as prep. w. instr.). 3 **saha** 2 a. powerful; overcoming, vanquishing (---); bearing, withstanding, enduring, a match for (gen. or ---); capable of, able to (infin. or ---). Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[671] **vā** 1 (indecl.) or (following its word), either -- or not, i.e. optionally (g.), as, like (= {iva}), indeed, even (= {eva}), but, but if, suppose that (fut.), possibly (after an interr.), often only explet. -- {vā -- vā} either -- or; {vā -- na vā} either -- or not, perhaps -- perhaps not, whether -- or not; {vā na -- vā} either not -- or; {yadi vā -- vā} ({na}) whether -- or (not). {na} ({vā}) -- {vā} neither -- nor. -- Cf. {ảtha, utả, ki3m, yẚdi}. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[672] 1 **taraṇa** m. a raft, boat L.; " final landing-place," heaven L.; n. crossing over, passing (ifc.) KātyŚr. i, 7, 13 R. Vikr. Ṛājat. ḥit.; overcoming (as of misfortune gen.) ṂBh. i, 6054; carrying over W.; an oar (?) Kauś. 5 2; (%{I}) f. = %{-ṇi}, a boat Hariv. 14078 (v.l. %{-riṇī}); Hibiscus mutabilis L.; = %{ṇī-vallī} L.; cf. %{ūrdhva-}, %{dus-}; %{pra-tár-}, %{su-}. 2 **taraṇa** %{-ráṇi}, &c. see p. 438, col. 3. 3 **tāraṇa** mf (%{I})n. causing or enabling to cross, helping over a difficulty, liberating, saving ṂBh. xiii, 1232 (ṣiva) and 6986 (Vishṇn) Hariv.7022 and 7941 Kathās. lxvii, 1; m. a float, raft L.; n. crossing, safe passage; conquering (difficulties) ṂBh. iv, xiv R. &c.; carrying across, liberating, saving ṂBh. i, iii, ix; ṇ. of a ṣāman; the 3rd year of the 4th Jupiter cycle VarBṛṣ. viii, 3 ṣūryas. ñyot.; pl. ṇ. of a family Pravar. ii, 3, 6. 4 **tāraṇa** n. (fr. Caus.)

ferrying over, carrying across, SāriṅgP.; passing over, crossing (m. c. for %{-taraṇa}) R. Ṛājat.; deceiving, cheating (also %{A} f.) ṠārṅgP. L.

1 **gaṇ** cl. 10. P. %{gaṇayati} (ep. also Ā. %{-te}: aor. %{ajīgaṇat} (Kathās. lxxviii) or %{ajag-} Pāṇ. 7-4, 97 (343,1); ind. p. %{gaṇayya} BhP. (with %{a-} neg., iv, 7, 15)), to count, number, enumerate, sum up, add up, reckon, take into account ṂBh. R. &c.; to think worth, value (with instr. e.g. %{na gaṇayāmi taṃ tṛṇena}, " I do not value him at a straw" ṂBh. ii, 1552); to consider, regard as (with double acc.) Ṛagh. viii; xi ḍaś. Pañcat. Gīt. Kathās.; to enumerate among (loc.) ṂBh. i, 2603 ḍaś.; to ascribe, attribute to (loc.) Bhartṛ. ii, 44; to attend to, take notice of (acc.; often with %{na}, not to care about, leave unnoticed) ṂBh. &c.; to imagine, excogitate ṃegh. 107; to count one's number (said of a flock or troop) Pāṇ. 1-3, 67 Kāś. 2 **gaṇa** m. a flock, troop, multitude, number, tribe, series, class (of animate or inanimate beings), body of followers or attendants ṚV. ĀV. &c.; troops or classes of inferior deities (especially certain troops of demi-gods considered as Ṡiva's attendants and under the special superintendence of the god Gaṇêśa; cf. %{-devatā}) Ṃn. Yājñ. Lalit. &c.; a single attendant of Ṡiva VarBṛṣ. Kathās. Ṛājat. iii, 270; ṇ. of Gaṇêśa W.; a company, any assemblage or association of men formed for the attainment of the same aims Ṃn. Yājñ. ḥit.; the 9 assemblies of Ṛishis under the ārhat ṃahā-vīra Jain.; a sect in philosophy or religion W.; a small body of troops (= 3 Gulmas or 27 chariots and as many elephants, 81 horses, and 135 foot) ṂBh. i, 291; a series or group of asterisms or lunar mansions classed under three heads (that of the gods, that of the men, and that of the ṛākshasas) W.; (in arithm.) a number L.; (in metre) a foot or four instants (cf. %{-cchandas}); (in Gr.) a series of roots or words following the same rule and called after the first word of the series (e.g. %{ad-ādi}, the g. %{ad} &c. or the whole series of roots of the 2nd class; %{gargÂdi}, the g. %{garga} &c. or the series of words commencing with %{garga}); a particular group of ṣāmans ḷāṭy. i, 6, 5 VarYogay. viii, 7; a kind of perfume L.; = %{vāc} (i.e. " a series of verses") ṇaigh. i, 11; ṇ. of an author; (%{A}) f. ṇ. of one of the mothers in ṣkanda's retinue ṂBh. ix, 2645 (cf. %{ahar-}, %{marúd-}, %{vṚ́ṣa-}, %{sá-}, %{saptá-}, %{sárva-}; %{deva-}, %{mahā-}, and %{vida-gaṇá}.) 3 **gāna** n. singing, song KātyṠr. ḷāṭy. i, vii Hariv. 11793 ṣiś. ix, 54; a sound L. (cf. %{araṇya-}, %{ūha-}, %{ūhya-}.) Cologne Digital Sanskrit Lexicon based on Monier-Williams' Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 07/11/2007.

[673] See also Kochumuttom, p. 257; Ganguly, p. 114; Wood, p. 53; Anacker, p. 187; Cook, p. 380; Robinson in Lusthaus, p. 291; Nagao in Kalupahana, p. 203.

[674] Kochumuttom, footnote p. 140

[675] Ganguly, p. 112

[676] **sambhūti** (%{sám-}.) f. birth, origin, production (ifc.= " risen or produced or descended from") Vṣ. &c. &c.; growth, increase ṠBr. ṠāṅkhṠr.; manifestation of might, great or superhuman power (= %{vi-bhūti}) BhP. (Sch..); suitability, fitness (also personified as the daughter of ḍaksha and wife of ṃarīci, or as the wife of ñayad-ratha and mother of Vijaya) Pur.; m. n. of a son of ḍubsaha VP.; of a brother of ṭrasa-dasyu ib.; of a judge Buddh.; %{-vijaya} m. (with Jainas) ṇ. of a Ṡruta-kevalin (also = %{ta-vijaya}) ḥPariś. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-*

English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[677] 1 **ṛte** ind. see %{ṛt}. 2 **ṛte** ind. (according to Bṛḍ. loc. case of the p.p. of %{R}) under pain of, with the exclusion of, excepting, besides, without, unless (with abl. or acc. or a sentence beginning with %{yatas}) ṚV. ĀV. &c. ṂBh. Pañcat. &c. Cologne Digital Sanskrit Lexicon based on Monier-Williams' Sanskrit-English Dictionary: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 07/11/2007.

[678] **mūrchana** mfn. stupefying, causing insensibility (applied to one of the 5 arrows of Kāma-deva) R.; (ifc.) strengthening, augmenting, confirming Pañcar.; n. (m. c.) and (%{A}) f. fainting, swooning. syncope Ṣuśr. Kir. Sch..; (in music) modulation, melody, a regulated rise or fall of sounds through the Grāma or musical scale (ifc. f. %{A}) Kāv. Pur. ṣaṃgīt.; n. vehemence, violence, prevalence, growth, increase (of diseases, fire &c.) ṂBh.; (also %{A} f.) a partic. process in metallic preparations, calcining quicksilver with sulphur Bhpr. Rasar. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[679] **acitta** a. unconceived, inconceivable. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

acitta mfn. unnoticed, unexpected; not an object of thought; inconceivable ṚV.; destitute of intellect or sense. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[680] See also Kochumuttom, p. 255; Ganguly, pp. 93-4; Wood, p. 51; Anacker, pp. 186-7; Cook, p. 379; Robinson in Lusthaus, p. 282; Nagao in Kalupahana, pp. 198-9.

[681] Kochumuttom, footnote p. 146

[682] Ganguly, p. 114

[683] **vikalpa** 2 m. (for 1. see p. 950, col. 1) alternation, alternative, option Śrṣ. Ṃn. VarBṛṣ. &c. (%{ena} ind. " optionally"); variation, combination, variety, diversity, manifoldness KātyŚr. ṂBh. &c.; contrivance, art Ṛagh.; difference of perception, distinction Ṇyāyas. BhP.; indecision, irresolution, doubt, hesitation ṂBh. Kāv. &c.; admission, statement BhP.; false notion, fancy, imagination Yogas. Gīt.; calculation VarBṛṣ.; mental occupation, thinking L.; = %{kalpa-sthāna} Car.; a god BhP. (Sch..); (in rhet.) antithesis of opposites Pratāp.; (in gram.) admission of an option or alternative, the allowing a rule to be observed or not at pleasure (%{vêti vikalpaḥ} Pāṇ. 1-1, 44 Sch..); a collateral form VarBṛṣ.; pl. ṇ. of a people ṂBh. (C. %{vikalya}); mfn. different BhP.; %{-jāla}" n. a number of possible cases, dilemma ṣarvad. ṬPrāt. Sch..; %{-tva} n. manifoldness, variety Ṣuśr.; %{-vat} mfn. undecided, doubtful Vedântas.; %{-sama} m. a partic. sophistical objection ṣarvad.; %{-pÂnupapatti} f. untenableness owing to a dilemma ṣarvad.; %{-pÂsaha} mfn. not standing (the test of) a dilemma (%{-tva} n.) ib.; %{-pôpahāra} m. an optional offering. MW. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[684] **vikalpya** mfn. to be distributed VarBṛṣ.; to be calculated or ascertained ib.; to be chosen according to circumstances Car. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[685] Kochumuttom, p. 257; Ganguly, p. 114; Wood, p. 53; Anacker, p. 187; Cook, p. 380; Lusthaus, p. 289; Nagao in Kalupahana, p. 201; Chan 1, p. 335; Chan 2, p. 385.

[686] Kochumuttom, footnote p. 147

[687] Ganguly, pp. 115-6

[688] **yena** ind. (instr. of 3. %{ya}) by whom or by which, by means of which, by which way ṚV. &c. &c.; in which direction, whither, where ṂBh. Kāv. &c.; in which manner PārGṛ. Ṃn.; on which account, in consequence of which, wherefore ṂBh. R. Kathās.; because, since, as ṚV. &c. &c.; that, so that, in order that (with pres. or fut or Pot.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[689] **jāyā** f. " bringing forth (cf. Ṃn. ix, 8),"a wife ṚV. ĀV. ṠBr. &c.; (in astron.) the 7th lunar mansion VarBṛ. ḷaghuj. i, 15. 4 **jāyā** see above. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[690] See also Kochumuttom, p. 257; Ganguly, pp. 115-6; Wood, p. 53; Anacker, pp. 188; Cook, p. 380; Robinson in Lusthaus, p. 292; Nagao in Kalupahana, p. 203.

[691] Kochumuttom, footnote p. 150

[692] Ganguly, p. 117

[693] **kṣīṇa** mfn. diminished, wasted, expended, lost, destroyed, worn away, waning (as the moon) ṠBr. ṃuṇḍŪp. ṠvetŪp. Ṃn. &c.; weakened, injured, broken, torn, emaciated, feeble Ṃn. vii, 166 Ṣuśr. Kāś. on Pāṇ. 6-4, 61 & viii, 2, 46 &c.; delicate, slender Ṡak. Gīt. iv, 21 Naish. vii, 81; poor, miserable Pañcat. iv, 16 and 32; (%{am}) n. ṇ. of a disease of the pudenda muliebria Gal.. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[694] **janayanta** mfn. generating, producing Vop. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[695] See also Kochumuttom, p. 257; Ganguly, p. 117; Wood, p. 53; Anacker, pp. 188; Cook, p. 381; Robinson in Lusthaus, p. 293; Nagao in Kalupahana, p. 204.

[696] Kochumuttom, footnote p. 152

[697] Ganguly, p. 119

[698] Kochumuttom, footnotes pp. 153, 154

[699] Ganguly, p. 120

[700] **vastu** 1 f. (for 2. see p. 932, col. 3) becoming light, dawning, morning ṚV. Vṣ. (gen. %{vástoḥ}, in the morning; %{vástor vastoḥ}, every morning; %{vástor asyÁḥ}, this morning; %{práti vástoḥ}, towards morning; dat. %{vástave} see under 2. %{vas}). 2 **vastu** 2 n. (for 1. see p. 931, col. 3) the seat or place of (see %{kapila-}, %{vraṇa-v-});

any really existing or abiding substance or essence, thing, object, article Kāv. VarBṛṣ. Kathās. &c. (also applied to living beings e.g. Śak. ii, 7/8); (in phil.) the real (opp. to %{a-v-}, " that which does not really exist, the unreal"; %{a-dvitīya-v-}, " the one real substance or essence which has no second") īW. 53 n. 1; 103 &c.; the right thing, a valuable or worthy object, object of or for (comp.) Kāv.; goods, wealth, property (cf. %{-vinimaya} and %{-hāni}); the thing in question matter, affair, circumstance ṂBh. Kāv. &c.; subject, subject-matter, contents, theme (of a speech &c.), plot (of a drama or poem) Kāv. ḍaśar. ṣāh. &c.; (in music) a kind of composition ṣaṃgīt.; natural disposition, essential property W.; the pith or substance of anything W. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

701 **pari** ind. round, around, about, round about; fully, abundantly, richly (esp. ibc. (where also %{parī}) to express fullness or high degree) ṚV. &c. &c.; as a prep. (with acc.) about (in space and time) ṚV. ĀV.; against, opposite to, in the direction of, towards, to ib. (cf. Pāṇ. 1-4, 90; also at the beginning of a comp. mfn.; cf. ib. ii, 2, 18 Vārtt. 4 Pat. and %{pary-adhyayana}); beyond, more than ĀV.; to the share of (with %{as}, or %{bhū}, to fall to a person's lot) Pāṇ. 1-4, 90; successively, severally (e.g. %{vṛkṣam pari siñcati}, he waters tree after tree) ib.; (with abl.) from, away from, out of ṚV. ĀV. ṠBr. (cf. Pāṇ. 1-4, 93); outside of, except Pāṇ. 1-4, 88 Kāś. (often repeated ib. viii, 1, 5; also at the beginning or the end of an ind. comp. ib. ii, 1, 12); after the lapse of Ṃn.iii, 119 ṂBh. xiii, 4672 (some read %{parisaṃvatsarāt}); in consequence or on account or for the sake of ṚV. ĀV.; according to (esp. %{dhármaṇas pári}, according to ordinance or in conformity with law or right) ṚV. (Cf. Zd. {pairi}; Gk. $.) &181611(591,2) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

702 **rahita** mfn. left, quitted, forsaken, deserted, lonely, solitary ṂBh. R. &c. (%{e} or %{eṣu} ind. in secret, secretly, privately); deserted by, separated or free from, deprived or void or destitute of (instr. or comp.) Yājñ. ṂBh. &c.; (ibc.) wanting, absent (cf. below).

rahitatva n. (ifc.) want or lack of Campak. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

rahita a. left, deserted, alone; destitute of, wanting (instr., --- or ---). Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

703 See also Kochumuttom, p. 257; Ganguly, p. 119; Wood, p. 53; Anacker, pp. 188; Cook, p. 381; Robinson in Lusthaus, p. 294; Nagao in Kalupahana, p. 204.

704 Kochumuttom, footnotes pp. 155, 156

705 Ganguly, pp. 121-2

706 a**nitya** mfn. not everlasting, transient, occasional, incidental; irregular, unusual; unstable; uncertain; (%{am}) ind. occasionally.

anityatā f. or transient or limited existence. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[707] **vad** cl. 1. P. Ā. (ḍhātup. xxiii, 40) %{vádati}, %{-te} (ep. m. c. also %{vādati}; Pot. %{udeyam} ĀV.; pf. %{uvāda} pl. %{ūdimá} ṚV.; %{ūde} &c. Br. Ūp.; %{veditha}, %{-dailuḥ}, %{-duḥ} Vop.; aor %{avādīt}, %{-diṣuḥ} ṚV. &c. &c.; ṣubj. %{vādiṣaḥ} ĀV.; %{avÂdiran} ib.; %{vadiṣma}, %{-ṣihāḥ} Br.; Prec" %{udyāt} ib.; fut. %{vadiṣyáti}, %{-te} ĀV. &c.; inf. %{váditos} Br.; %{vaditum} ib. &c.; ind. p. %{uditvā} GṛŚrṣ.; %{-udya} Br.), to speak, say, utter, tell, report, speak to, talk with, address (P. or Ā.; with acc. of the thing said, and acc. (with or without %{abhi}) or gen., or loc. of the person addressed (916,2); also followed by %{yad}, " that," or by %{yadi}, " whether") ṚV. &c. &c.; (P.) to praise, recommend ṂBh.; to adjudge, adjudicate Tṣ. BhP.; to indicate, designate VarBṛṣ.; to proclaim, announce, foretell, bespeak AśvGṛ. ṂBh. Kāv. &c.; to allege, affirm ib.; to declare (any one or anything) to be, call (two acc. or acc. and nom. with %{iti}) ĀV. &c. &c.; (with or scil. %{vācam}) to raise the voice, sing, utter a cry (said of birds and 9.) ṚV. &c. &c.; (Ā) to say, tell, speak to (acc.) ṠBr. &c. &c.; to mention, state, communicate, name Tṣ. R. Hariv.; to confer or dispute about ṚV. Tṣ.; to contend, quarrel ṠBr.; to lay claim to (loc.) ĀitBr.; to be an authority, be eminent in (loc.) Pāṇ. 1-3, 47; to triumph, exult Bhaṭṭ.: Pass. %{udyáte} (aor. %{avādi}), to be said or spoken &c. ĀV. &c. &c.: Caus. %{vādáyati} m. c. also %{-te} (cf. Pāṇ. 1-3, 89; aor. %{avīvadat}; Pass. %{vādyate}, ep. also %{-ti}), to cause to speak or say ṂBh.; to cause to sound, strike, play (with instr., rarely loc. of the instrument) ṠBr. ṂBh. &c.; to play music ṂBh. R. Hariv.; (with %{bahu}) to make much ado about one's self. ṣubh.; to cause a musical instrument (acc.) to be played by (instr.) Pāṇ. 1-1, 58 Vārtt. 2 Pat.; to speak, recite, rehearse Hariv.: ḍesid. %{vivadiṣati}, %{-te}, to desire to speak, Br Gobh.: īntens. %{vÁvadīti} (ṚV. ĀV.), %{vāvadyáte}, (ṠBr.), %{vāvatti} (Gr.), to speak or sound aloud. (Cf. ḷit. {vadínti}.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[708] **vāc** f. (fr. %{vac}) speech, voice, talk, language (also of animals), sound (also of inanimate objects as of the stones used for pressing, of a drum &c.) ṚV. &c. &c. (%{vācam-R}, %{īr}, or %{iṣ}, to raise the voice, utter a sound, cry, call); a word, saying, phrase, sentence, statement, asseveration Ṃn. ṂBh. &c. (%{vācaṃ-vad}, to speak words; %{vācaṃ vyā-hṛ}, to utter words; %{vācaṃ-dā} with dat., to address words to; %{vācā satyaṃ-kṛ}, to promise verbally in marriage, plight troth); speech personified (in various manners or forms e.g. as Vāc āmbhṛiṇī in ṚV. x, 125; as the voice of the middle sphere in ṇaigh. and Ṇir.; in the Veda she is also represented as created by Prajā-pati and married to him; in other places she is called the mother of the Vedas and wife of Indra; in VP. she is the daughter of ḍaksha and wife of Kaśyapa; but most frequently she is identified with Bhāratī or ṣarasvatī, the goddess of speech; %{vācaḥ sāma} and %{vāco vratam}ṇ. of ṣāmans ĀrshBr.; %{vācaḥ stomaḥ}, a partic. ēkâha Śrṣ.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/08/2007.

[709] **adṛṣṭa** (ŚBr.) mfn. unseen, unforeseen, invisible, not experienced, unobserved, unknown, unsanctioned; m. n. of a particular venomous substance or of a species of vermin ĀV., (%{am}) n. unforeseen danger or calamity, that which is beyond the reach of observation or consciousness, (especially the merit or demerit attaching to a man's conduct in one state of existence and the corresponding reward or punishment with which he is visited in another); destiny, fate: luck, bad luck. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[710] **asmi** " I am,"1. %{as} q.v. 2 **asmimāna** m. self-conceit L. 3 **asmitā** f. egoism Yogas. Comm. on Śiś. iv, 55, &c. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[711] See also Kochumuttom, pp. 257-8; Ganguly, pp. 121-2; Wood, p. 54; Anacker, pp. 188; Cook, p. 381; Robinson in Lusthaus, p. 296; Nagao in Kalupahana, p. 206.

[712] Ibid.

[713] Kochumuttom, footnote p. 157

[714] Ganguly, p. 123

[715] **niḥsvabhāva** m. want of property, poverty, Śantiś.; mfn. " unpropertied," void of peculiarities ṣarvad. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[716] **saṃdhāya** ind. having placed together &c.; having formed an alliance or settled terms of peace with reference to Buddh.; %{-gamana} n. a march after peace has been made Kām.; %{-sambhāṣā} f. a learned conversation among friends Car.; %{-yÂsana} n. a halt after terms of peace have been agreed upon (cf. %{saṃ-dhānÂsana}) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[717] **deśita** mfn. shown, directed, instructed ṂBh. R. &c. ibCologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[718] See also Kochumuttom, pp. 258; Ganguly, pp. 123; Wood, p. 54; Anacker, pp. 188; Cook, p. 381; Robinson in Lusthaus, p. 297; Nagao in Kalupahana, p. 207.

[719] Kochumuttom, footnote p. 157

[720] Ganguly, p. 124

[721] **niḥsvabhāva** m. want of property, poverty, Śantiś.; mfn. " unpropertied," void of peculiarities ṣarvad. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[722] **punar** ind. back, home, in an opposite direction ṚV. &c. &c. (with 1. %{gam}, %{yā}, to go back or away; with %{dā}, to give back, restore; with %{bhū}, to turn round; with %{as} and dat., to fall back upon); again, once more (also with %{bhūyas}) ib. (with %{bhū}, to exist again, be renewed, become a wife again, re= marry); again and again, repeatedly ib. (mostly %{púnaḥ p-} which with %{na} = nevermore); further,

moreover, besides ib. (also %{punar aparam}; %{ādau-punar-paścāt}, at first-then-later); however, still, nevertheless ṂBh. Kāv. &c. (at the end of a verse it lays stress on a preceding %{atha vā}, %{api vā}, or %{vā} alone; %{punar api}, even again, on the other hand, also; %{kadā p-}, at any time, ever; %{kim p-}, how much more or less? however; %{preceding-p-}, now-now; at one time - at another time). Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 12/02/2006.

[723] 1 **iti** 1 f. %{ityaí} (dat.) see %{i} above; (for 2. %{iti} see s. v.) 2 **iti** 2 ind. (fr. pronominal base 3. %{i}), in this manner, thus (in its original signification %{iti} refers to something that has been said or thought, or lays stress on what precedes; in the Brāhmaṇas it is often equivalent to " as you know,"reminding the hearer or reader of certain customs, conditions, &c. supposed to be known to him). ṃōṛē. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/13/2007.

[724] **apara** 1 a. hinder, farther, later, inferior, posterior, western; following (in sp. & t.); different from, another than (abl. or gen.), foreign (opp. {sva}), particular, strange, extraordinary. m. {apara} hind-foot of an elephant. n. {åparam} adv. in future (also {aparåm}); further, moreover ({ca}); west of (abl.). {åpareṇa} behind, west of (acc.). 2 **apara** 2 n. {-rİ} f. the future. 3 **apāra** a. unbounded, immeasurable. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[725] See also Kochumuttom, pp. 258; Ganguly, pp. 124; Wood, p. 54; Anacker, pp. 188; Cook, p. 381-2; Robinson in Lusthaus, p. 298; Nagao in Kalupahana, p. 208.

[726] Kochumuttom, footnote p. 157

[727] Ganguly, p. 125

[728] **paramārtha** m. the highest or whole truth, spiritual knowledge ṂBh. Kāv. Vedântas. &c. (ibc.; %{-ena}, %{āt}, in reality); any excellent or important object W.; the best sense ib.; the best kind of wealth ib.; %{-tas} ind. in reality, really, in the true sense of the word R. Kālid. &c.; %{-tā} f. the highest truth, reality Kap. Sch..; %{-daridra} mfn. really poor ṃṛicch.; %{-darśana} m. n. of a ṣamādhi Kāraṇḍ.; %{-nirṇaya} m. %{-prakāśa} m. %{-pradīpikā} f. %{-prapā} f. %{-bodha} m. n. of wks.; %{-bhāj} mfn. partaking of the highest truth ṃcar.; %{-matsya} m. a real fish Ṛagh.; %{-vid} m. one who knows the highest truth, a philosopher W.; %{-vinda} mfn. acquiring knowledge of truth, obtaining the best kind of wealth &c. ib.; %{-viveka} m. %{-saṃvṛti-satya-nirdeśa} m. %{-saṃgraha} m. n. of wks.; %{-satya} n. the real or entire truth L.; %{-saṃdarbha} m. n. of wk.; %{-sarit} f. really a river Vikr.; %{-sāra} m. (%{-ra-saṃkṣepa-vivṛti} f. %{-ra-saṃgraha}, m.) ṇ. of wks.; %{-supta} mfn. really asleep ṃṛicch.; %{-stuti} f. ṇ. of wk. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[729] **yatas** ind. (fr. 3. %{ya}, correlative of %{tátas}, and often used as abl. or instr. of the relative pron.) from which or what, whence, whereof, wherefrom ṚV. &c. &c. (%{yáto yataḥ}, " from whichever," " from whatever," " whencesoever"; %{yatas tataḥ}, " from

any one soever," " from any quarter whatever"; %{yata eva kutaś ca}, " from this or that place," " whencesoever"); where, in what place ĀV. &c. &c.; whither Kāv. Var. Kathās. (%{yato yataḥ}, " whithersoever"; %{yatas tataḥ}, " any whither," " to any place whatever"); wherefore, for which reason, in consequence where of R. BhP.; as, because, for, since ĀV. &c. &c. (often connecting with a previous statement); from which time forward, since when (also with %{prabhṛti}; %{yato jātā}, " ever since birth") ṂBh. Kāv. &c.; as soon as ṚV. iii, 10, 6; that (= $, also to introduce an oratio recta) Kāv. Pur.; in order that (with Pot.) BhP. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[730] **sah (sāh)** 2 overpowering, bearing, enduring (---). 6 **sah, sahate (-ti)**, pp. {sāḍhå} 1 & {soḍha} overpower, win (battles), ((-,)) be victorious; be capable of or able to (infin. or loc.); master, withstand, suppress; bear, suffer, endure. C. {sāhayati} (mostly ---) cause to endure, make supportable.* ḍ. {sİkṣate} wish to overcome. -- {abhi} overwhelm, subdue; violate (a woman); bear, suffer, pardon. {ud} hold out, endure; be able to or capable of (infin. {prati}, loc., or dat.). C. urge on, impel to (loc.). {abhyud} be a match for (acc.), be able to (infin.), incline to (dat.). {prod} C. encourage, excite, impel. {samud} be able to (infin.); C. = prec. C. {nis} overpower. {pra} vanquish, master, check, restrain; bear, endure; be able to (infin.). {saṃpra} master, restrain, control, bear, suffer. {prati} resist, overcome. {vi} ({ṣahate}) overcome, sustain, withstand, resist, bear, suffer; be able to (infin.). {sam} be a match for, withstand, overcome. -- Cf. {prasahya}. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[731] Per Wood, pp. 54-5.

[732] See also Kochumuttom, pp. 258; Ganguly, pp. 125; Wood, pp. 54-5; Anacker, pp. 188; Cook, p. 382; Robinson in Lusthaus, p. 299; Nagao in Kalupahana, p. 209.

[733] Kochumuttom, footnote p. 159

[734] Ganguly, p. 127

[735] **anuśaya** m. close connection as with a consequence, close attachment to any object; (in phil.) the consequence or result of an act (which clings to it and causes the soul after enjoying the temporary freedom from transmigration to enter other bodies); repentance, regret; hatred; ancient or intense enmity; (%{I}) f. á disease of the feet, a boil or abscess on the upper part; a boil on the head. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[736] 1 **tāvan** in comp. for %{-vat}.

1 **tāvat** mf (%{atī})n. (fr. 2. %{ta} Pāṇ. 5-2, 39; vi, 3, 91) so great, so large, so much, so far, so long, so many (correlative of %{yÁvat}; rarely of %{ya} or %{yathôkta} ṇal.&c.) ṚV. &c. (%{yāvatā kṣaṇena tāvatā}, " after so long time, in that time," as soon as Ṛājat. v, 110); just a little Kir. ii, 48; (in alg.) an unknown quantity (also with %{yāvat}); ind. (correlative of %{yÁvat}) so much, so greatly, to such an extent, in such a number, so far ṚV. ĀV. &c. (%{tÁvat-tāvat} ŚBr. i, 8, 1, 6); so long, in that time ṚV. x, 88, 19 ŚBr. i Ṃn. &c.; meanwhile, in the mean time (the correlative %{yāvat} being often connected

with a neg. e.g. %{tāvac chobhate mūrkho yāvat kiṃ-cin na bhāṣate}, " so long a fool shines as long as he says nothing" ḥit.; . Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[737] **vinivartaka** mfn. reversing, annulling ṬPrāt. 2 **vinivartana** n. turning back, return ṂBh. R. &c.; coming to an end, cessation ḍaśar. Sch.. 3 **vinivarti** f. ceasing, cessation ḍivyÂv. 4 **vinivartin** see %{a-vinivartin}. 5 **vinivartita** mfn. caused to turn back or to desist from anything ṂBh.; turned away, averted ṃālav. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[738] See also Kochumuttom, pp. 258; Ganguly, pp. 127; Wood, pp. 55; Anacker, pp. 189; Cook, p. 382; Robinson in Lusthaus, p. 300; Nagao in Kalupahana, p. 211.

[739] Kochumuttom, footnote p. 159

[740] Ganguly, p. 128

[741] **sthāpayitavya** mfn. to be kept in a place ṂBh.; to be kept in order or restrained ib. 2 **sthāpayitṛ** mfn. one who causes to stand, establisher, founder ṂBh. 3 **sthāpayitvā** ind. having placed or fixed &c.; having put aside = " with the exception of" (acc.) ḍivyÂv. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[742] **agratas** ind.; see col. 3. 4 **agratas** ind. in front, before; in the beginning, first ṚV. x, 90, 7 Vṣ.; (with gen.) before, in presence of. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[743] **tanmātra** mfn. = %{-traka} ṂBh. ix, 1806 Pañcat.; = %{-trika} BhP. iii, 10, 15; n. merely that, only a trifle Kathās. v, 15; lxiii, 60 Ṛājat. vi, 1; a rudimentary or subtle element (5 in number, viś. %{śabda-}, %{sparśa-}, %{rūpa-}, %{rasa-}, %{gandha-}, from which the 5 ṃahā-bhūtas or grosser elements are produced cf. ṛṭḷ. p. 31 and 33) Yājñ. iii, 179 ṂBh. i, xiii ṣāṃkhyak. Kapṣ. &c.; %{-tā} f. the state of a ṭan-mātra ṃarkP. vl, 46; %{-tva} n. id. BhP. iii, 26, 33 ff.; %{-sarga} m. (in ṣāṃkhya phil.) creation of the subtle elements, rudimentary creation. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[744] See also Kochumuttom, pp. 258; Ganguly, pp. 128; Wood, p. 55; Anacker, pp. 189; Cook, p. 383; Robinson in Lusthaus, p. 301; Nagao in Kalupahana, p. 212.

[745] Kochumuttom, footnote p. 159

[746] Ganguly, p. 130

[747] **ālamba** mfn. hanging down R.; m. that on which one rests or leans, support, prop; receptacle; asylum ṂBh. R. Kathās. &c.; depending on or from; a perpendicular L.; ṇ. of a ṃuni ṂBh.; (%{A}) f. a species of plant with poisonous leaves Ṣuśr.; (%{am}) ind. holding, supporting Kāṭh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/10/2007.

[748] **tadā** ind. (Pāṇ. 5-3, 15 and 19 ff.) at that time, then, in that case (often used redundantly, esp. after %{tatas} or %{purā} or before %{atha} ṂBh. &c.; correlative of %{yád} (ĀV. xi, 4, 4), %{yatra} (ChŪp.vi, 8, 1), %{yadā} (Ṃn. ṂBh. &c.), %{yadi} (Gīt. Vet. ḥit.), %{yarhi} (BhP. i, 18, 6), %{yatas}, " since,"(ṂBh. xiii, 2231), %{cêd} (Ṡak. v (v.l.) Kathās. xi Ṡrut.)) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 06/03/2007.

[749] **sthita** mfn. standing (as opp. to " going," " sitting," or " lying"; %{parasparaṃ sthitam}, " standing opposed to each other"; %{sthitaṃ tena}, " it was stood by him" = " he waited") Ṃn. ṂBh. &c.; standing firm (%{yuddhe}, " in battle") Hariv.; standing, staying, situated, resting or abiding or remaining in (loc. or comp.; with %{uccÂvaceṣu}, " abiding in things high and low"; with %{anityam}, " not remaining permanently," " staying only a short time" KātyṠr. Ṃn. ṂBh. &c.; being or remaining or keeping in any state or condition (loc., instr. abl. comp., or a noun in the same case, also ind. p. or adv.; %{vyāpya sthitaḥ}, " he keeps continually pervading" Ṡak. Vikr.; %{upaviśya sthitaḥ}, " he remains sitting" Vikr.; %{kathaṃ sthitÂsi}, " how did you fare?" Vikr. (1264,2); %{evaṃ sthite}, " it being so" Pañc.; %{puraḥ sthite}, " it being imminent") ṂBh. Kāv. &c.; engaged in, occupied with, intent upon, engrossed by, devoted or addicted to (loc. or comp.), performing, protecting Ṃn. ṂBh. &c.; abiding by, conforming to, following (loc.) ib.; being in office or charge Pañcat. Ṛājat.; adhering to or keeping with (loc.) Hariv.; lasting ṚPrāt.; firm, constant, invariable Kathās.; settled, ascertained, decreed, established, generally accepted ṠBr. &c. &c.; fixed upon, determined Ṡak.; firmly convinced or persuaded ṂBh. ṣubh.; firmly resolved to (inf. or loc.) ṂBh. R. &c.; faithful to a promise or agreement L.: upright, virtuous L.; prepared for or to (dat.) Yājñ. Kum.; being there, existing, present, close at hand, ready (%{sthito hy eṣaḥ}, " I myself am ready"; %{agraje sthite}, " when the elder brother is there") Ṃn. ṂBh. &c.; belonging to (gen.) R.; turned or directed to, fixed upon (loc. or comp.) VarBṛṣ. ṣarvad.; resting or depending on (loc.) ṂBh. R. &c.; leading or conducive to (dat.) Pañcat.; one who has desisted or ceased Pañcad.; left over L.; (in Vedic gram.) not accompanied by %{iti} (in the Pada-pāṭha), standing alone (%{pade sthite}, " in the Pada text") Prāt.; (%{am}) n. standing still, stopping Bhartṛ.; staying, remaining, abiding R.; manner of standing ib.; perseverance on the right path ib. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[750] **grāhya** a. to be seized, taken, held, gathered, gained, received, perceived, understood, learned, recognized, considered. Cologne Digital Sanskrit Lexicon based on *Capeller's Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

grāhya mfn. to be seized or taken or held ṚV. x, 109, 3 Ṃn. Yājñ. ṂBh. &c.; to be clasped or spanned Kathās. lxxiv, 217; to be captured or imprisoned Yājñ. ii, 267 & 283 ṂBh. &c.; to be overpowered Prab. ii, 8/9; (%{a-} neg.) R. (B) iii, 33, 16; to be picked or gathered R. iv, 43, 29; to be received or accepted or gained Ṃn. Yājñ. ṂBh. &c.; to be taken in marriage, xiii, 5091; to be received in a friendly or hospitable manner,

xii, 6282; to be insisted upon Kathās. xvii, 83; to be chosen or taken account of Ṛājat. iv, 612; to be perceived or recognized or understood Ṃn. i, 7 ṂBh. &c. (cf. %{a-}); (in astron.) to be observed VarBṛṣ.; to be considered R. v, vii VarBṛṣ. lxi, 19; to be understood in a particular sense, meant Vop. vi, 15 Pāṇ. Sch..; to be accepted as a rule or law, to be acknowledged or assented to, to be attended to or obeyed, to be admitted in evidence Ṃn. viii, 78 Yājñ. ṂBh. &c.; to be undertaken or followed (a vow) Kathās. vcii, 38; to be put (as confidence) in (loc.), lviii, 36; m. an eclipsed globe (sun or moon) ṣūryas.; n. poison (ṇBḍ.; " a present" Bṛḍ.) L.; the objects of sensual perception Yogas. i, 41; (%{A}) f. archery exercise Gal. (cf. %{dur-}, %{suhha-}, %{svayaṃ-}.) 3 **grāhya** mfn. to taken or accepted, acceptable ṂBh. R. (cf. %{a-pratig-}); one from whom anything may be received ṂBh. (cf. %{-gṛhya} and Pāṇ. ib.); m. n. of partic. Grahas ṬBr. Sch.. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 01/01/2007.

[751] Kochumuttom, pp. 258-9

[752] Robinson in Lusthaus, p. 302

[753] Ganguly, p. 130

[754] Nagao in Kalupahana, p. 213

[755] Wood, p. 55

[756] Kochumuttom, footnote p. 160

[757] Ganguly, p. 131

[758] **āśraya** m. that to which anything is annexed or with which anything is closely connected or on which anything depends or rests Pāṇ. R. Ṛagh. Ṣuśr.; a recipient, the person or thing in which any quality or article is inherent or retained or received; seat, resting-place R. Kathās. Ṣuśr. &c.; dwelling, asylum, place of refuge, shelter R. Ṡiś. &c.; depending on, having recourse to; help, assistance, protection Pañcat. Ṛagh. &c.; authority, sanction, warrant; a plea, excuse L.; the being inclined or addicted to, following, practicing; attaching to, choosing, taking; joining, union, attachment; dependence, contiguity, vicinity ṚPrāt. Yājñ. Ṃn. &c.; relation; connection; appropriate act or one consistent with the character of the agent; (in Gr.) the subject, that to which the predicate is annexed; (with Buddhists) the five organs of sense with %{manas} or mind (the six together being the recipients of the %{āśrita} or objects which enter them by way of their %{ālambana} or qualities); source, origin; ifc. depending on, resting on, endowed or furnished with (e.g. %{aṣṭa-guṇÂśraya} see under %{aṣṭa}).. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[759] **parāvṛtti** f. turning back or round, returning, revolving Hariv. (cf. %{a-parāv-}); change, interchange, exchange, barter Kāv.; reversion of a sentence or judgment W.; restoration of property ib.; recoiling, rebounding, not taking effect Cat. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[760] **dauṣṭya** n. (fr. %{duṣṭa}) depravity, wickedness Var. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[761] See also Kochumuttom, pp. 259; Ganguly, pp. 131; Wood, p. 55; Anacker, p. 189; Cook, p. 383; Robinson in Lusthaus, p. 303; Nagao in Kalupahana, p. 213.

[762] Kochumuttom, footnote p. 160

[763] Ganguly, p133

[764] **anāśraya** m. non-support, absence of any person or thing to depend upon; defencelessness, self-dependence, isolation; (mfn.), defenseless; unprotected; isolated. 5 **anāśrita** mfn. not supported, detached; disengaged, independent, non-inherent. 6 **anaśru** mfn. tearless ṚV. x, 18, 7 Vṣ.. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[765] **dhruva** mf (%{Á})n. (prob. fr. %{dhṛ}, but cf. %{dhru} and %{dhruv}) fixed, firm, immovable, unchangeable, constant, lasting, permanent, eternal ṚV. &c. &c. (e.g. the earth, a mountain, a pillar, a vow &c.; with %{svÂGga} n. an inseparable member of the body Pāṇ. 6-2, 177; with %{dhenu} f. a cow which stands quiet when milked ĀV. xii, 1, 45; with %{diś} f. the point of the heavens directly under the feet (reckoned among the quarters of the sky cf. 2. %{diś}) ĀV. Br. (521,3); with %{smṛti} f. a strong or retentive memory ChŪp. vii, 26, 2; cf. also under %{karaṇa} and %{nakṣatra}); staying with (loc.) ṚV. ix, 101, 12; settled, certain, sure Ṃn. ṂBh. Kāv. &c.; ifc. = %{pāpa} L.; m. the polar star (personified as son of ūttāna-pāda and grandson of ṃanu) Gṛṣ. ṂBh. &c.; celestial pole ṣūryas.; the unchangeable longitude of fixed stars, a constant arc ib.; a knot Vṣ. v, 21; 30; a post, stake L.; the Indian fig-tree L.; tip of the nose (?) L.; a partic. water-bird ib.; the remaining (i.e. preserved) Graha which having been drawn in the morning is not offered till evening ṠBr. Vait.; (in music) the introductory verse of a song (recurring as a kind of burthen) or a partic. time or measure (%{tāla-viśeṣa}); any epoch to which a computation of dates is referred W.; ṇ. of an astrol. Yoga; of the syllable ōm ṛāmatŪp.; of Brahmā L.; of Vishṇu ṂBh.; of Ṡiva Ṡivag.; of a serpent supporting the earth Gṛṣ. ṭĀr.; of a Vasu ṂBh. Hariv. Pur.; of a son of Vasu-deva and ṛohiṇī BhP.; of an Āṅgirasa (supposed author of ṚV. x, 173) ānukr.; of a son of ṇahusha ṂBh.; of a follower of the Pāṇḍus ib.; of a son of ṛanti-nāra (or ṛanti-bhāra) Pur.; (%{A}) f. the largest of the 3 sacrificial ladles ĀV. xviii, 4, 5, 6 (with %{juhū} & %{upabhṛt}) Vṣ. ṠBr. &c.; (scil. %{vṛtti}) a partic. mode of life Baudh.; (scil. %{strī}) a virtuous woman L.; ḍesmodium Gangeticum L.; ṣanseviera Zeylanica L.; (in music) the introductory verse (cf. above); n. the fixed point (from which a departure takes place) Pāṇ. 1-4, 24; the enduring sound (supposed to be heard after the ābhinidhāna) ṚPrāt.; air, atmosphere L.; a kind of house Gal.; (%{am}) ind. firmly, constantly, certainly, surely Ṃn. Yājñ. ṂBh. Kāv. &c.; (%{āya}) ind. for ever Hariv. (Cf. Zd. {drva}.) Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[766] **mahat** mfn. (from pr. p. of 1. %{mah}; strong form, %{mahānt} f. %{mahatÍ}; in ep. often %{mahat} for %{mahāntam}; ibc. mostly %{mahā} q.v.) great (in space, time,

quantity or degree) i.e. large, big, huge, ample, extensive, long, abundant, numerous, considerable, important, high, eminent ṚV. &c. &c. (also ind. in %{mahad-bhū}, to become great or full (said of the moon) Śiś.); abounding on rich in (instr.) ChŪp.; (ifc.) distinguished by Śak.; early (morning) ib.; advanced (afternoon) ṂBh.; violent (pain or emotion) ib.; thick (as darkness), gross ib.; loud (as noise) ḷāṭy.; many (people, with %{jana} sg.) ṂBh. (with %{uktha} n. a partic. ūktha of 720 verses; with %{aukthya} n. ṇ. of a ṣāman ṂBh.; %{mahānti bhūtāni}, the gross elements Ṃn. ṂBh.; cf. %{mahābhūta}); m. a great or noble man (opp. to %{nīca}, %{alpa} or %{dīna}) Kāv. Kām. Pañcat.; the leader of a sect or superior of a monastery ṛṭḷ. 87 n. 1; a camel L.; ṇ. of ṛudra or of a partic. ṛīudra BhP.; of a ḍānava Hariv.; (scil. %{gaṇa}), a partic. class of deceased progenitors ṃārkP.; of two princes VP.; m. (rarely n. scil. %{tattva}), " the great principle". of Buddhi, " Intellect," or the intellectual principle (according to the ṣāṃkhya philosophy the second of the 23 principles produced from Prakṛiti and so called as the {great} source of āhaṃkāra, " self-consciousness," and ṃanas, " the mind"; cf. īW. 83, 91 &c.) ṃaitrŪp. Ṃn. ṣāṃkhyak. ṂBh. &c.; (%{atī}) f. the egg-plant Bhpr.; the (7 or 100-stringed) lute of ṇārada Śiś.; (with %{dvādaśī}), the 12th day in the light half of the month Bhādrapada Pur. Ṣuśr.; n. anything great or important ChŪp.; greatness, power, might ŚBr. ĀśvGṛ.; dominion L.; a great thing, important matter, the greater part ĀśvGṛ.; advanced state or time (%{mahatí rātriyai} or %{rātryai}, in the middle of the night Tṣ. Br.); sacred knowledge ṂBh. Cologne Digital Sanskrit Lexicon based on *Monier-Williams' Sanskrit-English Dictionary*: search results, http://webapps.uni-koeln.de/cgi-bin/tamil/recherche 02/11/2007.

[767] See also Kochumuttom, pp. 259; Ganguly, p. 133; Wood, p. 56; Anacker, pp. 189; Cook, p. 383; Robinson in Lusthaus, p. 304; Nagao in Kalupahana, pp. 213-4.

CHAPTER 5
VASUBANDHU'S YOGĀCĀRA IDEALISM

Metaphysical Questions

The 17th verse of the *Triṃsatika* describes the *vijñāna-parināma*, the transformation or development of consciousness, as equivalent to *vikalpa*, imagination or "difference of perception," being:

> "… just the distinction (between subject and object)…"[768]
> "…imagination…"[769]
> "…discrimination…"[770]

The object of that distinction, imagination or discrimination does not exist; therefore:

> "…this is all mere representation of consciousness."[771]
> "…all this is mere concept."[772]
> "…everything is representation-only"[773]
> "…everything… is nothing but representation of consciousness."[774]
> "…everything is perception only."[775]
> "…all is psycho-sophic closure."[776]
> "…all is mere-consciousness."[777]
> "…all are consciousness only."[778]

It would seem non-controversial to state that for Vasubandhu, reality is essentially mentation, and that this is a sufficient condition for deeming his Yogācāra a form of idealism. However, some have taken interesting exception to this line of thinking, as previously mentioned: Edward Conze has argued that it is neither an absolutist nor a subjective idealism, that in fact its content is intended as a soteriological device but becomes misconstrued as metaphysical statements.[779] David Kalupahana rejects the description of Yogācāra as any form of metaphysical idealism, absolutist or transcendentalist, and urges a psychological interpretation.[780] Thomas Kochumuttom

argues for an interpretation of Yogācāra as a kind of realistic pluralism.[781] Bruce Hall sees it as navigating between the extremes represented by both naïve realism and naïve idealism.[782] Alex Wayman and Richard King have expressed reservations about the relevance of the question of idealism in Yogācāra at all.[783] And so it goes.

Most non-idealist interpretations are more recent than the traditional assessments provided by A. K. Chatterjee, T. Murti,[784] and others. Chatterjee, defining ontological idealism from the Mahāyāna perspective as the mediation between nihilism and realism, is among those who have supported the position that Yogācāra is an absolutism and an idealism.[785] Fernando Tola and Carmen Dragonetti have described Mahāyāna Buddhism in general as embracing idealism as part of its doctrinal rebellion against the realist Hināyāna school.[786] E. R. Sarachandra favors the view that Yogācāra is most akin to a Berkeleian-type subjective idealism.[787] Thomas Wood, focusing on the inter-subjective aspects of Vasubandhu's system, describes it as a doctrine of collective hallucination.[788]

The comparatively recent rejection of the idealistic interpretation is based on an insistence upon an (exclusively) epistemological or psychological reading of Vasubandhu's work. While this approach is tempting as a means of reconciling more difficult points, and often offers fresh perspectives on well-discussed passages, I am not convinced that, if employed exclusively, it is ultimately the right approach. Vasubandhu does not seem afraid of tackling metaphysical issues in addition to the epistemological and psychological; in fact, it is essential to understanding his system that these three kinds of questions are not treated as mutually irrelevant or unconnected, effectively relegated to impermeable categories intended for isolated discussions. This integrated approach provides a more satisfying explanation for the apparent ambiguity between these categories in Vasubandhu's texts than supposing that he simply did not grasp any

difference between metaphysical, epistemological and psychological-soteriological issues (as, in part, Sarachchandra has complained.)[789] There is no compelling evidence that we must preclude metaphysics from Vasubandhu's intended realm of discourse in his explanation of the *vijñapti-mātra* thesis.

<u>Rejection of Ontological Dualism</u>

The epistemological claim of the *Trisvabhāva-Nirdeśa* (TSN) is that the appearance of subject-object duality is a construction of *citta*. Suppose we accept this assertion as an epistemological assertion, being a claim about *how things appear to us* in ordinary experience. Can we—must we?— also infer the metaphysical claim, a claim about *how reality is*, to the effect that duality exists only in name or form only? Thomas Kochumuttom, working from his own translation of the texts, as well as Vasubandhu's commentary on Maitreya's *Madhyanta-Vibhaga* (MV), thinks not, asserting that:

> "… (T)he 'plurality' and 'duality' under discussion refer to two different universes of discourse: the former refers to the ontological universe of discourse and stands for plurality of beings, while the latter refers to the epistemological/experiential universe of discourse and stands for duality of understanding."[790]

I will address the proposal regarding plurality in a moment. First, however, regarding the rejection of dualism solely as an epistemological device, I will point out that as early as his commentary on the *Mahāyānasūtrālaṁkāra* ("Universal Discourse Literature," MSL) Vasubandhu does indeed appear to be addressing something at least equally ontological in concern as it is epistemological. In his commentary on MSL concerning "Thatness," he states in verse 1: "'Ultimate' means 'non-dual.'"[791] Later in his commentary on MSL 9, "Investigation of the *Dharmas*," verse 13, he adds that

"Reality is that which is always free from duality, is the ground of error, and is absolutely inexpressible, naturally free from fabrication."[792] As we have seen, this is echoed and further developed in the TSN, the *Viṃśika* (VM) and the *Triṃsika* (TM). There is agreement between the Vasubandhu who commented on the MSL, the Vasubandhu who wrote the TSN, and the Vasubandhu who wrote the VM and TM. Non-dualism in reality is consistently insisted upon, and not exclusively in an epistemological sense.

Rejection of Substantialism

It is, again, a fundamental assumption of Buddhism that there is no enduring "self" (*anātman*) and no enduring "things" (*avidya*), in light of the doctrine of impermanence, and further that there are no substances, but rather processes. Recall Vasubandhu's explanation of the Buddha's "subtle teaching" regarding *ātman* and *dharmas* as described in the *Triṃśika*, namely, that the *pariṇāma-vijñāna*, or consciousness-change, is the foundation for the metaphors of *atman* (self) and *dharmas*. The components of this change are *vipāka*, the coming-into-efficacy of the thoughts, experiences and impressions of the past; *manana*, consciousness at its most basic level as bare reflection or thinking; and *vijñapti*, consciousness at more complex levels, which distinguishes raw sensory data into subject and object, self and things, etc., as influenced by the *vipāka*. The *vipāka* operates by means of the *ālaya*, through which the impressions of past experiences flow. *Vijñapti* is six fold, corresponding to the five senses and the "sense-center," and is also associated with the *vedanas* of pleasure, pain and neutrality. It is further associated with a vast number of psychological states. Like waves upon water, the sixfold *vijñapti* arises from moment to moment upon the stream of the *ālaya*, provided that the conditions for active consciousness exist.

This is compatibly explained in the *Viṃśika*, verses 9-10, wherein it is said that the basis of the activity of cognition or conception with respect to phenomenal appearances is a self-contained cause that develops within consciousness. The sixfold sense-consciousness functions as the inner seat (*āyatana)* of perception, while perceived sense-qualities and *manas* function as the outer seat of perception. Understanding that the sixfold consciousness develops as a result of six pairs of *dharmas* (twelve sense bases), which evolve from the assumption of duality of subject and object discriminated by *manas,* leads to understanding the absence of an enduring "self" in the *pudgala* or material body.

Possibilities for Pluralism

While it is quite clear that Vasubandhu denied dualism, it may be less evident that his position was ontologically non-pluralistic. Kochumuttom has argued:

> "My minimum contention is that the Yogācāra writings, especially those under discussion, are open to interpretation in terms of realistic pluralism…. There are indeed passages in the Yogācāra literature which apparently support an idealistic monism. But I maintain that the entire system, when understood in terms of realistic pluralism, makes better sense…." [793]

Vasubandhu argues explicitly against atomic realism, which proposes the existence of perduring, objective "reals" that exist independently of consciousness. However, this is not to argue against the possibility of pluralism in Vasubandhu's Yogācāra in any form— just not in a substantial or enduring sense normally associated with a realistic system. Kochumuttom proposes that this reality is plural insofar as it is constituted by manifold moments of consciousness,

and hence proposes that it is a realistic pluralism. If by this he is ascribing objective reality to multiple subjective centers of consciousness, then so long as this objective reality is not substantial or objectively perduring, as normally implied by a "realistic" system, something like this approach might work. What matters, in any event, is that Vasubandhu's conception of reality is not taken to be a substantive pluralism.

Subjectivity and Objectivity

Bina Gupta presents a compelling case for the thesis that the Yogācāra concept of consciousness is a subjective-objectivist theory. Among her conclusions is that it is subjective insofar as consciousness is self-manifesting, and also objective insofar as it is "materially" caused by objective conditions.[794] Vasubandhu indeed describes consciousness as "seeding" itself through the function of the *Ālayavijñāna* as a sort of mental DNA delivery system in the VM. For example, in verse 9:

> "That seeds of its own from which cognition comes forth (and that object) with whose representations (cognition comes forth)- the Muni has declared both to the twofold *āyatana* of that (cognition)."[795]
>
> "What the sage spoke of as the two bases of knowledge are (i) the own-seed from which a representation of consciousness develops, and (ii) the form in which that representation appears."[796]
>
> "The sage has described how a concept, reflecting the twofold spheres, proceeds from its own seed."[797]
>
> Because their appearances continue as perceptions, because of (consciousnesses') own seeds, the Sage spoke in terms of states of two-fold sense-fields."[798]

TSN 6-9 outlines the multi-functional structure of consciousness. The *ālaya-vijñāna* is called *citta* because it collects or accumulates (is *citavāt*, becoming accumulated/filled with) the *bijās* (seeds/germs/causes) of *vāsanās*, the present consciousnesses of past perceptions. The *pravṛtti-vijñāna* is called *citta* because it acts/functions/evolves in/under/as *citra* (diverse forms/aspects/ways). Collectively, the *ālaya-vijñāna* and seven-fold *pravṛtti-vijñāna* constitute *abhūta-kalpa*, the supposition/imagination/creation of forms of subjectivity and objectivity. This function itself is threefold: as *vaipākika* (maturational), as *naimittika* (caused), and as *prātibhāsika* (phenomenal). The *ālaya-vijñāna* is called *mūla-* (root/foundation/origin/cause) *vijñāna* because it has the nature of *vipāka* (maturation), the first of the three modes of *abhūta-kalpa* (supposition/imagination of subject and object). The *naimittika* (caused) and *prātibhāsika* (phenomenal) modes of *abhūta-kalpa* are constituted by the eightfold *pravṛtti-* (active/functioning/evolving) *vijñāna*. They evolve or arise as modifications depending upon *dṛśya-dṛg-vitti-vṛttita* (the subject/seer, object/seen, and knowledge modes of being or functioning). And so in this way, *vipāka* helps produce *vikalpa*: that is, maturation of the influence of past experiences is causally related to suppositions about phenomenal appearances.

This is reiterated in TM 18-19: The *mūla-vijñāna*, containing or being constituted by all of the *bīja*, develops in various ways. This development is contingent upon mutual influence through which particular ("such and such") thoughts are produced. The effect of *vāsanā* is accepting, conceiving, naming or "seizing" duality-*vāsanā* together with diminished prior *vipāka* producing." The residual karmic impressions of past actions together with the impressions of duality perceived in the past conjointly produce a new stage of development or maturation as soon as the prior stage is completed. Chatterjee

describes *vāsanā* as the "dynamism inherent in" the *Ālayavijñāna*, the presence of which within consciousness cannot be known by consciousness. "It is the tendency, on the part of consciousness, to create the phantom of another and project it as distinct from itself."[799]

Vasubandhu's explication of *hetu-phala-bhāvena-citta,* "manifesting cause-and-effect consciousness," accomplishes at least two things. First, it provides an explanation for the continuing function of consciousness with a kind of karmic memory, that is, a transmission of genetic influence, as it were, from one moment to the next. Second, the idea of cause-and-effect consciousness establishes one of the most basic co-instantiations of opposites in a singular Reality by presenting them not as substantially different things, but rather functional differences in a related, ongoing series of events. Because objectivity is affirmed as well as subjectivity, Vasubandhu's Yogācāra can neither be called a purely subjective idealism or a purely objective idealism.

Functional Pluralism

In a related vein, TM 3-5 addresses the issue of self-consciousness, or lack thereof, in the *ālayavijñāna*: "What is unperceived representation of consciousness… is always *sparśa-manaskāra-vit-sañjñā-cetanā-anvitam.."* Although the *ālaya* is unaware of its own activities (e.g., perceptions, apprehensions, conditioned impressions), it is nevertheless always either associated with or possessing (i.e., is the abode of): touch (*sparśa*), mental attention (*manas-kāra*), conceptualizing (*sañjñā*), cognition (*cetanā*), and volition (*anvita*). In this respect, consciousness is not cognizant of its own content. "Indifference to *vedanā* therein unobstructed or uninterrupted elementary substance/likewise: touch, "seizing" and *tacca…* revolving/happening/existing river-

torrent//flowing *arhat*-ship separation." It is with the arising of the second transformation of consciousness that self-consciousness ensues. So, further, Vasubandhu's Yogācāra is neither purely a personalist idealism, nor purely an impersonalist idealism.

I venture that in the final analysis, Vasubandhu's system allows opposites such as these to simultaneously co-exist in his system because they are not truly ontological opposites, but are rather, at best, epistemological or logical opposites. This arrangement is not possible in a realist system— it makes no sense to speak of logical opposites among material substances, for example. It is in this sense that duality is not an ontological problem for Vasubandhu's Yogācāra.

Vasubandhu's ontology thus appears to be a monistic metaphysical idealism, such that reality is one and non-different from mentation. The existence of subjectivity is affirmed. However, this reality is not devoid of some objective aspects, as demonstrated in the model of "cause-and-effect consciousness." It thereby avoids being any variety of purely subjective idealism. Vasubandhu's Yogācāra is capable of ascribing apparently contradictory characteristics, such as subjectivity and objectivity, to a single ultimate reality without significant explanatory tension by virtue of rendering these characteristics as *functional*, rather than substantive.

Subjects

Does the affirmation of subjectivity entail the affirmation of subjects? From a practical standpoint, this is a significant question. What is the locus of consciousness, of subjectivity and objectivity, of ignorance and enlightenment, if not a conscious subject? How can one mind be distinguished from one another if there are no discernible loci of

mentality? The *ālayavijñāna* or "storehouse consciousness" offers some explanation, serving as a means for transmitting *vasanas* between moments of consciousness and thus providing a connection between these moments without admitting to a static subject.

Non-traditionalist Kalupahana argues for non-substantialism (*anātmavāda*) in Vasubandhu's Yogācāra "as a philosophical method," such that "neither a substantial subject (*ātman*) nor a substantial object (*dharma*) would be acceptable in explaining experience, because ideas relating to both subject and objects are the results of a combination of perceptual and conceptual activity. Neither self nor elements would be purely perceptual or conceptual," because the purely perceptual is ineffable, just as "much of the purely conceptual would have no empirical basis."[800] Thus Kalupahana suggests *on the epistemological-psychological level* that neither subjects nor objects in Vasubandhu's Yogācara are affirmed. However, this does not satisfy the lingering ontological questions that arise from the epistemological exploration of consciousness, to wit: setting aside all questions of objects, if there is subjectivity, is there a subject?

Traditionalist Chatterjee presents Vasubandhu's view as drawing upon the "constructive and positive theory of reality" of the *Abhidharmakośa* to assume the middle position between realism (wherein the object is as real as the knowing of it) and nihilism (often and perhaps unfairly attributed to the Madhyāmika school due to its emphasis on "emptiness"), that is, idealism, and thus maintaining "the reality of the subject while denying it with regard to the object."[801] Chatterjee further describes this reality as diversified into complex relationships that constitute empirical existence. The "constructive" or "speculative" part of Vasubandhu's metaphysics, he says, lies in explaining the process by which pure consciousness diversifies itself into infinite reality. "Plurality must be reflected within consciousness itself, there being nothing else."

Consequently, passive-and-active consciousness, cause-and-effect consciousness, etc., are admitted as kinds of consciousness.[802] Thus Chatterjee, supporter of the thesis that Yogācāra is a metaphysical idealism, suggests *on the ontological level* that subjects in Vasubandhu's Yogācāra are affirmed, but that objects are not. (It would follow on this model that realism affirms the existence of both subjects and objects, while nihilism denies them both.)

This line of thought is so far more promising. If pursued, there could be no naïve disregard of the Buddhist principle of *anātman* involved. The affirmation of the subject must be qualified; it cannot be a perduring self in the Mahāyāna Buddhist framework. And thus I would suggest the notion that Vasubandhu's Yogācāra is a *process idealism* emphasizing the "perpetually perishing" nature of discriminated selves and things, and the perpetually evolving *svabhāva* of the ground of that discrimination.

Objects

If objectivity is not denied, then what of objects, specifically any extra-mental, physical objects really existing in an empirical world? This is a different concern. "*Vijñapti-mātrā*" means, in one respect, that the content of our concepts, the objects that we learn to habitually discriminate from the presentation of phenomena, does not cease to be a mental content simply because it circumscribes attributes and qualities of supposed non-mental reality.

Throughout the VM, Vasubandhu argues explicitly against atomic realism, which proposes the existence of perduring, objective, invisible atomic "reals" that exist independently of consciousness:

> “An external Ayatana cannot be the object of a cognition either as one or as multiple in (isolated) atoms; neither can these (atoms), (when they are) conglomerated, (be object of cognition), because (in this case) the atom *cannot be proved to exist*."[803]

> "The objects is experienced neither as a single entity, nor as many discrete atoms, nor as an aggregate of atoms, because not a single atom *is obtained in experience at all*."[804]

> "Atom-wise, an object is neither one nor many. Neither is it a conglomeration of them. For that reason, an atom *is not established*."[805]

> "The perceptual object is neither a unity, nor a multiplicity, nor an aggregate (*saṃhatā*) of atoms, because the existence of the atom (*paramāṇu*) *is not proved*."[806]

> "A sense object is neither a single thing, nor several things, from the atomic point of view, nor can it be an aggregate (of atoms), so atoms *can't be demonstrated*."[807]

Neither is the content of ordinary observation (that is, empirical objects discriminated in such-and-such a way as being such-and-such a way) to be taken as perduring, nor as otherwise existing *as they appear.* Vasubandhu’s Yogācara is not such a realism. Recall from TM 20:

> "The subject matter that is liable to subject-object distinction by whatsoever sort of subject-object discrimination, is all just imagined nature; it does not exist."[808]

> "Whatever thought through which an object is thought of as substance, there indeed is a fabrication. It is not evident."[809]

> "Whatever thing is imagined by whatever imagining is of an imaginary own-nature, and non-existent."[810]

> "Whatever thing (*vastu*) is imagined by whatever imagination is purely imaginary (*parikalpita*). That which is purely imagination has no self nature (*svabhāva*).”[811]

> "Whatever range of events is discriminated by whatever discrimination is just the constructed own-being, and isn't really to be found."[812]

Kalupahana has suggested that it is of no small significance that Vasubandhu uses the term *viṣaya-vijñapti* or "concept of the object," rather than *viṣaya-vijñāna* or "consciousness of the object." If he were an absolute idealist, Kalupahana argues, "he could simply have denied the reality of the external object and maintained that it is 'mere-consciousness,'" but that would have left him with the task of proving the non-existence of the objective world. Both the metaphysical realist and the metaphysical idealist, he insists, have the same task (such that the realist would have to prove the non-existence of the subjective world).[813] There seems to me significant truth in the last statement, and it conforms to an interpretation of Vasubandhu's system as embodying both subjective and objective elements; reality is one in Suchness, more than one in function—and one such instance of this is illustrated by cause- (subject-) and-effect (-object) consciousness.

Vasubandhu states clearly in his auto-commentary on VM 10 that he does not deny the reality of phenomena altogether. That "*vijñapti-mātra* is a subtle teaching about the *dharmas*" means:

> "By knowing that this sole consciousness arises with the representation of the *dharmas* form-color, etc., but that a *dharma* with the characteristics of form-color, etc., does not (externally) exist."[814]
>
> "...(K)nowing that mere representations of consciousness produce the appearance of objects like color etc., and that there are no objects like color, etc. as such."[815]

The realist may object that any rejection of *dharmas* implies a rejection of consciousness. Vasubandhu's reply would be that on the contrary, it is the product of constructed/imagined subject-object duality of the *dharmas* that is said to be non-substantial, *not* the ineffable nature of the *dharmas*.

> Understanding the doctrine of *the dharmas as insubstantial "is not produced by thinking that no dharmas exists at all*. But (it is produced by thinking no dharma exists) with an imagined essence."[816] (Emphasis mine.)
>
> ... (T)he theory of the *non-substantiality of the dharmas does not mean that there are no dharmas altogether*. On the contrary (The self and the objects are non-substantial) with regard to their imagined nature.[817] (Emphasis mine.)
>
> But when it is known that there is not any one seer, (any one hearer, any one smeller, any one taster, any one toucher), or any one thinker, those to be introduced into the Dharma through the selflessness of personality will enter into an understanding (of it)....[818]

Subsequently, it is written in TM 23 that "naturelessness" or "non-substantiality" or "absence of self-nature" or "absence of own being" of the *dharmas* refers to the respect in which there is a three-fold *asvabhāva* of the *dharmas* corresponding to their threefold *svabhāva*.[819]

This hearkens directly back to the TSN. Recall verses 22-26, which describe the epistemological *krama* (order) among the *trisvabhāva,* a description that takes into account the conventions of empirical observation as the natural starting point for a discussion of knowledge. The *parikalpita* is conventional belief or practice based on empirical observation. The *paratantra* is the cause of that belief. The *pariniṣpanna* is the *samuccheda* (termination) of conventional belief. All three *svabhāva* are non-dual and "ungraspable," the *parikalpita* (as imagined duality) because it does not exist, the

paratantra (phenomena) because it does not exist as it appears (as dual), and the *parinișpanna* (perfected) because it is by its very nature the absence of the duality imagined, the *svabhāva* (own-being) of that *abhāva* (non-being).

> "It is admitted that the imaginary (nature) is the empirical reality…"[820]
> "The imagined nature is essentially of conventional values…"[821]
> "… is that which exists only conventionally…"[822]
> "The constructed consists of conventional practice..."[823]

Phenomena evidently happens, and accepting that empirically derived fact not only does not contradict, but enormously helps an argument for a theory of dynamic reality.

In MSL 9:50 it is said: "Realitylessness is advocated because (things) do not exist as selves or with their intrinsic natures, do not endure in intrinsic objectivity, and *do not exist as they are perceived*" (emphasis mine). Vasubandhu comments:

> Because they do not exist by themselves, things lack intrinsic reality, but depend on conditions. Once they have been terminated, they do not reproduce themselves out of their intrinsic natures. They lack intrinsic reality because they are momentary, because they do not exist as they are perceived.[824]

It is in response to much of this line of inquiry that Vasubandhu issues the Yogācārin answer: phenomena enjoy a certain reality, but not of a material kind; if objects of perception in any way exist independently of being perceived, this cannot be known, and logically, it may not make sense. "Object of perception" divorced from "perception" leaves a lonely "object" bereft of any causal explanation.

Conclusion

There is no compelling evidence that we must preclude metaphysics from Vasubandhu's intended realm of discourse in his explanation, over the course of his consciousness trilogy, of the *Vijñapti-mātra* thesis. The rejection of duality as an ontological thesis does not preclude the affirmation of subjectivity and objectivity as functions of a single reality. The affirmation of real objectivity does not entail the affirmation of real objects. There are, however, dynamic, momentary subjects, causally connected through a subjective-objective function described as the activity of cause-and-effect consciousness. Vasubandhu's Yogācāra may be understood as a dynamic or "process" idealism: non-dualistic, non-substantialist, neither purely subjective nor purely objective, employing a functional pluralism to explain causality, change and appearance.

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[768] *Triṃśika* (TM) 17 in Thomas A. Kochumuttom, *A Buddhist Doctrine of Experience: A New Translation and Interpretation of the Works of Vasubandhu* (New Delhi: Motilal Banarsidass, 1982) p. 257.
[769] TM 17 (translator Robinson) in Dan Lusthaus, *Buddhist Phenomenology: a Philosophical Investigation of the Yogācāra Buddhism and the Ch'eng Wei-shi Lun.* Routledge-Curśon Critical Studies in Buddhism Series. (New York: Routledge-Curśon, 2002) p. 291.
See also Thomas Wood, *Mind Only: A Philosophical and Doctrinal Analysis of the Vijñānavāda*. (Honolulu: University of Hawaii Press, 1991) p. 53.
[770] TM 17 in Stefan Anacker, *Seven Works of Vasubandhu: The Buddhist Psychological Doctor*. Religions of Asia Series no. 8. (Delhi: Motilal Banarsidass, 1984).p. 197.
[771] Kochumuttom, ibid.
[772]TM 17 (translator Nagao) in David J. Kaluphana, *The Principle of Buddhist Psychology* (New York: State University of New York Press 1987).
[773] Robinson in Lusthaus, ibid.
[774] Wood, ibid.
[775] Anacker, ibid.
[776] TM 17: Hsüan-tsang variant in Lusthaus, p. 291.
[777] TM 17: Hsüan-tsang variant in Swati Ganguly, *Treatise in Thirty Verses on Mere-Consciousness: A Critical Translation of Hsuan-Tsang's Chinese Version of the Vijnaptimatra-tatrimsika* (Delhi: Motilal Banarsidass, 1992) p. 114.

[778] TM 17 in Frances Harold Cook, *Three Texts on Consciousness Only: Demonstration of Consciousness Only* (Numata Center for Buddhist Translation and Research, 1999) p. 380.
[779] See Edward Conze, *Buddhist Thought in India: Three Phases of Buddhist Philosophy* (London: Allen and Unwin, 1962) Ch. 3, "The Yogācārins.
[780] See Kalupahana's *The Principle of Buddhist Psychology*.
[781] See Kochumuttom's *A Buddhist Doctrine of Experience.*
[782] See Bruce Cameron Hall, "The Meaning of *Vijñapti* in Vasubandhu's Concept of Mind." *Journal of the International Assocation of Buddhist Studies* 9, no. 1 (1986): 7-23.
[783] See Alex Wayman, "A Defense of Yogācāra Buddhism." *Philosophy East and West* (Oct. 1996) and Richard King, "Early Yogācāra and Its Relationship With the Mādhyamika School," *Philosophy East and West* 44, no. 4 (October 1994): 659-83.
[784] See T. R. V. Murti, *The Central Philosophy of Buddhism: A Study of the Madhyamika System*. (London: George Allen and Unwin, 1955.) Ch. 4, "Influence of the Madhyamika Dialectic."
[785] See Ashok K. Chatterjee, *Readings on Yogācāra Buddhism*. (Center of Advanced Study in Philosophy, Banaras Hindu University, 1971.)
[786] See Fernando Tola and Carmen Dragonetti,*Being as Consciousness: Yogācāra Philosophy of Buddhism*. (Motilal Banarsidass, 2004.)
[787] See Edirivira R. Sarachchandra, "From Vasubandhu to Śāntarakṣita: A Critical Examination of Some Buddhist Theories of the External World." *Journal of Indian Philosophy* 4 (1976), pp. 69-107.
[788] See Wood, *Mind Only.*
[789] Sarachchandra, ibid.
[790] Kochumuttom, p. 3.
[791] *Mahāyānasūtrālaṁkāra* (MSL) 6:1 commentary in Jampsal, L., et. al. (translators). *The Universal Vehicle Discourse Literature (Mahāyānasūtrālaṁkāra) by Maitreyanātha/ Āryāsaṇ Together with its Commentary (Bhāṣya) by Vasubandhu*. Editor-in-Chief Robert A.F. Thurman. (New York: Columbia University, American Institute of Buddhist Studies 2004), p. 49.
[792] MSL 9:13 commentary, ibid., p. 121.
[793] Kochumuttom, p. 1.
[794] See Bina Gupta, *CIT Consciousness* (Oxford University Press Foundations of Indian Philosophy series, 2003) p. 89.
[795] *Viṃśika* (VM) 9 in Tola and Dragonetti, p. 139.
[796] VM 9 in Kochumuttom, p. 159.
[797] VM 9 (translator Nagao) in Kalupahana, p. 180.
[798] VM 9 in Anacker, pp. 165-6.
[799] Chatterjee, *Readings on Yogācāra Buddhism*, p. 20.
[800] Kalupahana, Psychology in the Yogācāra, pp. 135-6.
[801] Chatterjee, p. 5.
[802] Ibid. p. 18.
[803] Tola and Dragonetti, p. 142.
[804] Kochumuttom, p. 267.
[805] Nagao in Kalupahana, p. 182.
[806] Wood, p. 99.

[807] Anacker, p. 167.
[808] TM 20 in Kochumuttom, p. 257.
[809] TM 20 (translator Nagao) in Kalupahana, p. 204.
[810] TM 20 (translator Robinson) in Lusthaus, p. 294.
[811] TM 20 in Wood, p. 53.
[812] TM 20 in Anacker, p. 188.
[813] Kalupahana, p. 141.
[814] Tola and Dragonetti, pp. 140-1.
[815] Kochumuttom, p. 266.
[816] Tola and Dragonetti, p. 141.
[817] Kochumuttom, p. 266
[818] Anacker, p. 164.
[819] See Kochumuttom, p. 258; Nagao in Kalupahana, p. 207; Robinson in Lusthaus, p. 297; Wood, p. 54; and Anacker, p. 188.
[820] *Trisvabhāva* (TSN) 23 in Tola and Dragonetti p. 225.
[821] TSN 23 in Kochumuttom, p. 251.
[822] TSN 23 in Wood, p. 36.
[823] TSN 23 in Anacker, p. 224.
[824] MSL 9:50 and commentary in Jamspal, et. al., p. 136.

APPENDIX I:
ON THE THREEFOLD OWN-STATE-OF-BEING
OF PHENOMENAL APPEARANCES

1
The assumed (invented), the relative (dependent),
and the perfected (fully existing), thus,
and threefold own-condition (own-being):
this is devout, profound, to be known by the wise.

2
Wherefore idea (perception)
of the relative (dependent) as follows:
idea (perception) is assumed (constructed),
the idea (belief) depending upon
a mode of acting or being "that" (other),
assuming (constructing) merely existence.

3
Conveying name (idea):
the manner in which it appears
is a perpetually ignorant idea;
to be known as the unchanging,
perfected (fully being) own-condition.

4
Therefore in what manner
the mistaken idea (constructed belief) about existence?
It is dual in nature.
Flowing by no means, non-existent—
Thus proceeding (perishing) state of non-duality.

5
What is mistaken belief about existence?
Consciousness.
But in the manner conceived (imagined)…
the feasible object
thus is absolutely not known.

6
Thus the conception of cause-effect:
Consciousness is twofold,
As repository-called-consciousness
and sevenfold-manifestation (sevenfold-function).

7
First, mental disturbances (“defilements”),
impressions of past perceptions,
and causal elements “seeds”)
are collected in consciousness…
Second, consciousness manifests in manifold forms.

8
Succinctly, imagination of the non-existent
is also threefold,
considered as: maturational,
produced by particular causes,
… and phenomenal appearances.

9
First is root-consciousness,
which has the nature of guided maturation;
The other is manifesting (functioning) consciousness,
As the subject (seer), object (seen)
and knowledge modes of being (functioning).

10
Existence and non-existence,
duality and oneness,
Mental disturbance (defilement) and purification—
Differences in attribute (definition)…
own-state (process-of-being) profound.

11
State of being grasping
because absolutely non-existent in this way;
Thus the imagined (constructed) own-nature
is defined as being.

12
Not twofold state because
also twofold non-existence;
Thus the perfected own-state-of-being
is defined as being.

13
Not twofold state because
also twofold non-existence;
Thus the perfected own-state-of-being
is defined as being

14

Twofold character fabricated with respect to things (objects)
abides accordingly as non-existent state of being,
one existence (nature);
the own-being of the constructed
as conceived by the ignorant is both dual and unitary.

15
The being perceived as manifesting dually
is merely conditioned false impression;
the dependent (relative) own-nature
is understood to be dual and unitary.

16
Twofold existence (condition),
one non-dual own-state (process-of-being);
the perfected (complete) own-nature
is understood to be dual and unitary.

17
The fabricated and independent
are also understood as characterized by defilement;
The perfected is esteemed
as a state of (abiding in) purification.

18
Not being dual own-state (process-of-being)
that non-existent own-state (process-of-being);
thus the invented (assumed)
to be known as non-different in definition
from the perfected (fully existing).

19
Non-duality being the abode
of own-being (non-condition)
is also dual absence of being (condition);
The perfected (fully existing)
and the invented (assumed)
thus to be understood as non-different in definition.

20
According as it is said
non-existence and existence (condition),
likewise existence and own-state (process-of-being);
The invented (assumed)
and the perfected (fully existing)
Are known as undivided in definition.

21
Not existing as dual,
own-state (process-of-being) also said to be
absence of own-state (process-of-being)
and absence of existence;
Thus the perfected (fully existing) is understood
to be non-different in definition
from the invented (assumed).

22
Order of alterations (divisions)
of own-state (process-of-being),
thus operating rules (epistemological conventions).
Accordingly, entrance into operating rules (conventions),
and growth in knowledge
relating to an uncertain thing (object).

23
The assumed (invented)
is essentially operating rules (conventions);
Absolute termination of convention
is own-state (process-of-being) and… by the wise.

24
Twofold state (process-of-being)
having the nature of being prior,
The inter-dependent is understood;
Story understood therein merely possible,
not being twofold.

25
Story of twofold non-being and being
Absolute (complete) nature… understood.
In that manner surely thus in this way, at that time
Existence and non-existence…

26
Threefold unification
of own-state-of-being (own-condition),
namely nondual-[non]-grasping-definition;
Non-existence not likewise that non-existence
of own-state-of-being (own-condition)

27
Accomplished illusion
by power of instrument of thought,
Perception (idea) of elephant-body (-essence) accordingly;

External aspect (form) being merely
on that occasion-of existence,
Elephant non-existent, however.
All objects (manner of things).

28
Own-state-of-being (own-condition):
Assumed elephant inter-dependent (relatively caused)
that very appearance…
therein non-existent elephant…
perfected nature by the wise.

29
Root-consciousness (mentation origin) perception (idea)
essentially dual.
Duality absolutely non-existent;
Therein existence is merely appearance (form).

30
Instrument of thought root-consciousness
Like a stick true nature believed.
Form of the elephant desired.
False idea (doubt) elephant dual.

31
In breaking through with regard
to the reality (truth) about material things,
The three definitions work together:
Knowledge, cessation, and attainment.
Action (behavior) according to order (method).

32
Three: knowledge is non-perception,
Cessation is non-manifestation…
Obtainment is uncaused and direct knowledge,
action approaching wisdom.

33
Lack of perception of duality,
Dual form disappears.
Cessation of flowing, perfected
Non-existence (non-condition) irreproachable….

34
Also simultaneous:
elephant non-perception,
cessation accordingly of form,

and perception of stick abiding in illusion.

35
Doubtful thought restrained,
one awakened
Verily wise teaching;
Knowledge threefold following,
And liberation occurring without effort.

36
Perception of consciousness-instant,
Non-perception of material object;
Non-perception of material object, it may be
Non-perception of consciousness.

37
Non-perception of duality,
Perception of fundamental nature of reality;
Perception of fundamental nature of reality,
It may be
Perception of unlimitedness.

38
Perception of unlimitedness and
(perception of) own-absolute-thing-attainment,
Attains excellent wisdom (and)
the threefold Buddha-bodies.

APPENDIX II:

TWENTY VERSES
ON THE NATURE OF CONSCIOUSNESS-OCCASION

1
Consciousness-occasion
thus non-existing material thing
like reflection (appearance
According as optical disorder:
non-existing hairs, moons and so on discerned.

2
No fixed time-space point,
No determined continued succession, and
also no causal efficacy
if consciousness is enjoined
in the absence of an object.
or
In the case that object-consciousness
is not determined in place-time,
continuity-stream is also undetermined,
and no causal efficacy at work.

3
Beginning with undetermined space,
Accomplished as in dreaming.
Damned spirits
Continuity-stream-undetermined-always,
Commencing with observingthe pus river.

4
Dreaming negative causal efficacy.
Existing again in hell,
Always hell-guards observed harassing.

5
Concealing coming together (birth) (occasion),
heaven as follows
also hell accordingly.
No hell ghosts from which suffering perceived.

6
If that very action (effect) therein:
actual coming together (birth) (occasion) thus,

By the wise, change also;
How not so state of consciousness?

6 commentary

State of consciousness that very action (effect)
thus change (transformation);
… why instead go back to conceived actualities?

7
Action impression elsewhere,
Consequence imagined elsewhere;
There is in this way not sought,
Wherein no cause (reason)?

8
Form-abode exists (becomes);
Thou that very student
with regard to meaning of what of is taught,
Self-produced sage.

9
Own-seed (self-cause) held in consciousness
whenever appearance arises;
Twofold state of abiding.
Sage conveying…

9 commentary

Form appearing because consciousness;
Own-seed transformation
acquired particulars brought forth;
That also seed… appearance
And… flowing consciousness-eye abode of appearance.
According as state of succession (series)…

10
In that manner body-collection
free from being essentially contained (substantial);
because otherwise existing once more.
Region of phenomena
free from being essentially contained (substantial);
supposed (invented) self.

11
Not that one and not that not-one,
External sense objects

of infinitely small atoms;
And not that unity,
because infinitely small atosm
not accomplished (valid).

12
By whence that which really is together
Simultaneously joined with
Infinitely small atom collection—
perpetually compounded beyond one hundred;
Object having six sides the same,
may contain minute particles.

13
Infinitely small atoms not-joined-into-union
Thus existing together becomes
form accompanied by (supplying the forms of)
That same existence not existing…
Also not in a state of abundance
there-joined-together not accomplished (valid).

14
Direction-place-division
to be endeavored of existence
Conveying unity (identity) not connected;
Reflection (shadow) hiding in what manner?
… Mutually not solid (material) and not flowing thus.

15
Unity is not succession
Simultaneously grasping and non-grasping;
Disconnected manifold mode of being,
And atomic (inconceivable) existence.

16
Intelligence (apprehension) based on direct perception
is as in the way of dreaming;
… and whenever at that time
no form of the object corrupted flowing,
direct perception in what manner supposed?

17
Taught as follows:
in that case definition (appearance),
consciousness remembering protracted dreaming
seeing existing sense objects;
the unawakened likewise grasping.

18
State of mutual influence (“rule”),
Mutual consciousness definition;
Afflicted consciousness, dreaming therefore
different consequences.

19
Death
utmost consciousness difference,
transformation as follows:
Remembrance pointed at absent other,
together with weaving-together
influential consciousness.

20
In what manner… Daṇḍaka forests
Powerful speech emptied.. seers’ anger?
Punishment-mind great speech
Thus accomplished.

21
Absolute consciousness inseparable;
Knowledge of material objects
not as it should be how? As follows:
knowledge of own consciousness
is not abiding
in field awakened from ignorance.

22
“Consciousness-occasion” accomplished,
own-power…
illusion;
accomplished all manner of things…
unconceived, realm of awakening.

APPENDIX III:

THIRTY VERSES
ON CONSCIOUSNESS AND PHENOMENA

1
Self and natures (qualities) metaphorical,
Because manifold causes acting;
Thus transformation of consciousness
Transformation having three parts (phases).

2
Maturation, reflection and representation
of abode of sense objects (external world).
Therein abode known as consciousness
ripen at all times (all) seeds (causes).

3
Unperceived instruction of conception.
Accordingly: perpetual tangibility (touch-contact),
attention of the mind, perception, conceptualization,
and intelligence acquired.

4
Indifference to pleasure or pain,
on that occasion unimpeded elementary substance;
and thus likewise touch (tangibility),
and in this way becomes river-torrent flowing.

5
Separate from saintly state.
Accordingly refuge in causation (production).
That very support consciousness by name,
Consciousness having the nature of reflection.

6
Delusions (psychological afflictions) four,
accompanied by
veiled elementary substance continually:
self-regard, self-ignorance,
self-conceit and self-love concepts.

7
Wherever being absorbed in the other,
Contact (tangibility) first.

But not in saintly state,
Mindless meditation, or
The world-transcending aim.

8
Second transformation (function)
founds the third.
Six parts (kinds) abiding…
Conception of sense objects,
Appearance good-bad-indifferent.

9
Psychological factors delimited:
good, not-good, neither;
connected thus to defilements, lesser defilements,
three feelings.

…

15
Five root-consciousnesses
like belief about existence;
Consciousness together, perhaps not.
Waves on water.

16
Origin (manifestation) of distinguishing consciousness
entirely (always) unconscious,
unless in stage of abstract meditation,
twofold stupors, or being without consciousness.

17
Transformation of consciousness
Unfounded imagination (conceptualization) as ascertained;
In that manner it is not;
All of this is occasion of consciousness.

18
At all times seeds because
consciousness transformation in that manner;
If mutually influenced
by means of conceptualization,
supplying the forms of bringing forth.

19
Impression of action
seizing-twofold-impression

along with prior influence
thus producing result.

20
By means of conceptualization…
objects discriminated.
Thus purely conceptual… own-state-of-being
not the same as knowledge.

21
Inter-dependent own-state-of-being…
conceptualization is origin of belief.
Completed (perfected) own-state-of-being
flows prior to separation… going.

22
Thus to be neither the same nor different
than the other-dependent.
Transient existence commencing with language use;
It is not unobserved.
“I am” viewpoint the same.

23
Three kinds (parts) abiding-in-own-state-of-being (propertied);
Three kinds (parts) not-abiding-in-own-state-of-being (unpropertied).
Placed together, all qualities (things)
Shown to be not-abiding-in-own-state-of-being (unpropertied.)

24
Preceding definition thus
not-abiding-in-own-state-of-being (unpropertied)…
unfounded existence flowing thus again
in this manner,
not-abiding-in-own-state-of-being (unpropertied).

25
Highest truth of phenomena
and same true suchness enduring,
remaining as it is at all times;
thus supplying the forms of consciousness-occasion.

26
So long as consciousness
is not situated in consciousness-occasion,
Twofold grasping results,
so long as it is not ceased (reversed).

27
Consciousness-occasion
thus everything in this manner
because perception ordered before…
what consciousness rudimentary creation
not situated in?

28
Whenever reason (foundation)
knowledge not-thus-obtained,
in that case being situated
in consciousness-occasion;
recognize non-existence there non-grasping.

29
Inconceivable, unperceived…
knowledge surpassing the world;
and accordingly abiding in non-attachment,
reversion of consciousness
two-fold ignorance abandons.

30
Thus the same affliction-less realm,
Unconceived, auspicious, eternal, blessed,
Liberation body… great sage.

INDEX OF SANSKRIT TERMS

Key to textual occurrences of selected Sanskrit terms in Vasubandhu's consciousness trilogy:

TSN	*Tri-Svabhāva-Nirdeśa*	On the Threefold Self-Nature
VM	*Viṃśika-Kārikas*	Twenty Verses and Commentary
TM	*Triṃśika-Kārikas*	Thirty Verses
ALT	Other textual source	Term not specific to the consciousness trilogy

Terms identified on the basis of two or more English transliterations of the original Sanskrit and considered in light of additional English translations. Definitions derived from the Cologne Online Digital Sanskrit Database, based on Capeller and Monier-Williams, and standardized for use in this project by the author.

* "c" indicates commentary on a verse; this is restricted to the VM.

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
ābhāsa VM 1a, 9, 17a		x			splendor, light; appearance, semblance; phantasm of the imagination; mere appearances; reflection
abhāva TSN 11, 13, 16, 18, 19, 21, 25, 26, 33; VM 17c; TM 28	x	x	x		absence or negation of existence, entity, condition, state of being, disposition, nature, impulse
abhiprāya VM1c, 8		x			purpose, intention; meaning
abhūta-kalpa TSN 8	x				supposition or imagination of not-truly-existent subject and object
abravīti VM 9		x			not speak; not name, not call, not announce, not foretell
acāra				x	going, motion; wandering, traveling; proceeding, practicing; behavior
acitta TM 16, 29, 30			x		without mind; inconceivable, incomprehensible, unimaginable; unconceived; destitute of intellect or sense
adas					(alt. **asau**) that, a certain, thus, so, there
ādāya TM 4			x		taking, seizing; haven taken, along with
adhikāra TSN 22	x				authority, rule, administration, jurisdiction, prerogative, right; also property, reference, relation, topic

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
adhīna TSN 2	x				resting or situated in; depending upon
adhipati VM 18		x			lord, master, ruler
ādi VM 1, 3; TM 22		x	x		beginning with; commencement, first fruits; or "etc.", "and so on…"
adṛṣṭa TM 22			x		un-(fore-) seen, unobserved, invisible, not experience, unknown
advaya TSN 4, 13, 16, 19, 26	x				not two-fold or double; non-dual (vs. **dvaya)**
ādya TSN 7, TM 7	x		x		first, being at the beginning, immediately preceding; earlier, older; unprecedented
aika					see: **eka**
ākāra TSN 7, 27, 30, 33	x				form, figure, appearance, external aspect, expression that reveals mental disposition - **ākāravat**, having a form, embodied; well-formed
ākhyā TSN 6, 15, TM 2, 30	x		x		to make known, declare, communicate, inform; to be named, enumerated, called
ākhyāna TSN 20, 21	x				(re-) telling, relating, communicating; story, legend; manifestation, appearance
ākṛti TSN 28, 29, 34	x				constituent part; aspect; form, appearance; kind, species
akuśala TM 9			x		not good; vs. **kuśala**
ālabhya TSN 26	x				having grasped, received, obtained, sacrificed
ālamba (-na) TSN 26, TM 5, 28	x		x		support; receptacle; asylum; depending or resting upon; foundation; reason, cause; also the five attributes of things vis-à-vis the five senses: (form, sound, smell, etc.)
ālaya TSN 6	x				dwelling, abode, receptacle, repository
anā TSN 22	x				hereby, thus, indeed
anārtha VM 2		x			absence of a thing or object; vs. **ārtha**
ānata TSN 3	x				bending, bowed; also: flat; pacified
anātman				x	absence of self; vs. **ātman**
aneka VM 11, 15		x			not one; many, much; manifold; separated; vs. **eka** (**aika**)
anityatā			x		transient or limited existence; from **anitya**: transient;

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
TM 22					occasional, incidental; irregular; uncertain; unstable
anivṛta TM 4			x		(alt. **anivṛtta**); not turning back, unchecked, unimpeded; brave; vs. **vṛta**
aniyama VM 2, 3		x			unsettledness, uncertainty, doubt; having no rule; absence of: determination, definition, limitation, controlling, preventing
anubhava VM 5		x			perception, understanding, ascertainment - **anubhavaka**, making to understand
aṇumātrika VM 12		x			containing minute particles
anupalambha TSN 33, 34, 36, 37; TM 29	x		x		non-obtainment, non-perception, lack of recognition - *anupalambhana***,** lack of perception or apprehension
anuśaya TM 25			x		the consequence of action that clings to that action; close attachment to any object, action
anuttara TSN 38	x				principal, chief; best, excellent; fixed, firm; also: without reply, silent; evasive reply held to be no answer; also: low, inferior
anuvṛtti TSN 35	x				(alt. **anuvṛtta**); following; obedience, conformity, compliance; imitation
anvita TM 3			x		reached by mind, understood; connected as in grammar or construction; also acquired, possessing, endowed with, having as an essential or inherent part
anya TSN 8, 9, 23; VM 19; TM 7	x	x	x		other than, different from, opposed to; another, the other
anyathā VM 10		x			otherwise, in a different manner; in another way; inaccurately, erroneously
anyathātvataḥ TSN 3	x				unchanging
anyatra VM 7		x			elsewhere, on another occasion, otherwise, in another manner, at another time
anyonya VM 14, 18; TM 18		x	x		one another; mutual, mutually
apara TM 24			x		having nothing beyond or after; also latter, following, another, distant; in the future
āpatti TSN 35	x				occurrence; entering into a state, condition, relationship; changing into; also misfortune, transgression
api TSN 26, 32; TM 16, 25, 27	x		x		uniting with or approaching something
aprabuddha		x			awakened from sleep

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
VM 17					
āpya VM 1c		x			obtainable, to be reached; also: relating to water
arhat TM 5, 7			x		one who has attained the saintly state of arhatship
ārtha TSN 5, 14, 22, 31, 36, 38; VM 1, 21	x	x			relating to a thing or object; material, significant; resulting from or based on the possession of a thing
arthya TSN 35	x				proper, fit; wise
asat TSN18, 20, 21, 24; VM 1	x	x			(alt. **asad);** not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood; vs. **sat** (**sad**)
asama VM 18		x			uneven; unequal; unequalled
asaṃviditaka TM 3			x		what is unperceived - **asaṃvida**, unconscious
asaṃyoga VM 13		x			***a*** (negation) + ***saṃ*** (along or together with) + ***yoga*** (collection or concentration of the mind, meditation; harnessing, driving; use, application; means, expedient, art, charm; enterprise, work; union, combination, relation); disjunction, disconnection, incoherence; vs. **saṃyoga**
asañjñikād TM 16			x		realm without thought, non-cognitional state, unconsciousness
asatkalpa TSN 4, 5, 29	x				***asat***, not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood+ ***kalpa***, possible, feasible; also able, fit, competent; also practice, manner of proceeding, first duty - **asatkalpana**, wrong supposition; fabrication, untruth
asattva TSN 10, 14	x				*asat*, not being, not existing, unreal; untrue, wrong; bad; non-existence, nonentity; untruth, falsehood + *tva*, state of being the abode of; or *a* (negation) + *sattva*, being, existence, reality; true essence, nature, disposition; life, consciousness, energy; resolution, self-command, wisdom; also: material or elementary substance/matter or entity/thing; living or sentient being
asmi TM 22			x		cogito, "I am" - **asmimāna**, self-conceit - **asmitā**, egoism
āśraya TM 29			x		the five organs of sense plus *manas*; also: that with which anything is closely connected or on which anything depends or rests; also recipient, resting-place, dwelling;

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
					having recourse to; attachment
āśritya TM 5			x		taking (or having taken) asylum, refuge or recourse
asti TSN 13, 25, 27, 29; VM 8, 13, 14	x	x			be, exist, happen, become; be sufficient or able
asvabhāvata TSN 21	x				absence of own-nature or own-quality; vs. **svabhāva**
asya TSN 13, 14, 17, 33, 34; VM 2, 6, 21; TM 2, 8, 23, 24, 29	x	x	x		sitting, abiding, dwelling; state of rest
atātha TSN 26	x				not in that manner, not so, not thus; not likewise, not accordingly; vs. **tatha**
ātmaka TSN 9, 14, 15, 16, 23, 24, 29; TM 5	x		x		having the nature of, consisting or composed of, like
ātma (-n) TSN 4, 23, 27, VM 10, TM 1, x6	x	x	x		(alt. **ātmanā**); from "to breathe/move"— "self," (the individual) soul, life principle; abstract individual; also: essence, nature, character; the person or body considered as a whole - **ātma-dṛṣṛti**, self-regard - **ātma-kama**, loving one's self, being possessed of self-conceit - **ātma-māna**, self-conceit; arrogance, pride **- ātma-moha,** self-ignorance - **ātma-sneha**, self-love
ātmīkṛ TSN 38	x				make one's own; take possession of
ātmya VM10		x			being; nature, essence; state of having nature of property of
atra VM 1c			x		in this matter, in this respect, in this place or time
atyanta TSN 5, 11, 29	x				beyond the proper end or limit; excessively; exceedingly, absolutely, completely, perpetuall - **atyanta-abhāva**, totally non-existent
avidya TSN 3	x				ignorant, without knowledge
āvṛti VM14		x			covering, hiding
avyākṛta TM 4, 6			x		elementary substance from which all things were created

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
āyatana VM 8, 9		x			abode, seat, resting place; divided into "inner" (five senses and manas) and "outer" (external phenomena)
ayatha VM 21		x			not as it should be; not according to; vs. **yatha**
ayatnatas TSN 25			x		without effort or exertion
bādhana VM 4		x			oppressing, harassing; opposing, uneasiness, trouble
bāla TSN 14, VM 10c	x	x			young, undeveloped; early, new; ignorant, simple, foolish
bhāga VM 14		x			part, portion; fraction; place, region, side
bhagavant VM 9		x			fortunate, prosperous, glorious, illustrious, holy
bhāsa TSN 8; VM 9c, 10c, 17		x			speech, language; description, definition
bhāva (-ta, -ti) TSN 2, 14, 16, 25, 28; VM 5, 13; TM 24	x	x	x		(from **bhū**); becoming, existing, occurring; existence, entity; condition, state of being, disposition, nature, impulse - **bhāvita,** bring into existence, produce, effect, cause
bhāvana TSN 6, 12, 15	x				(alt. for **bhāvena**); reflection, contemplation; also imagination, conception, causing to be, affecting, producing, manifesting
bhāvāt TSN 20, 26; TM 25	x		x		being, present
bheda TSN 10, 22; VM 14	x	x			division, separation; alteration, change, difference
bhinna TSN 18, 19, 20, 21	x				different; split, pierced, destroyed; transgressed; divided into parts, anything less than a whole; expanded; disjoined; interrupted, disturbed; altered
bhrānti TSN 12, 15	x				wandering, roaming; moving to and fro; turning; also: confusion, doubt, error, false impression; supposing anything to be or to exist
bhūta VM 6c		x			whatever has become; to actually have happened, be true or real; matter of fact or reality
bīja TSN 7; VM 9; TM 2, 18	x	x	x		seed; germ, element, primary cause or principle, source, origin
bodhi TSN 38	x				perfect knowledge; enlightened intelligence; also: tree of wisdom
buddha TSN 35; VM 21, 22	x	x			awakened; expanded, conscious, wise; known, understood

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
buddhi VM 16		x			ability to conceptualize; intelligence, reason, intellect, mind, discernment, judgment; perception; comprehension, apprehension, understanding; faculty of mental perception
ca					and, also; even, just; but, yet; if
cakṣu VM 9c		x			eye
cānya TSN 23	x				**ca**: and, also; even, just; but, yet; if + **anya**: other than, different from, opposed to; another
caturbhi TM 6			x		four, having four
ceṣṭā TSN 10, 31	x				(alt. **ca-iṣṭā**); movement; gesture, behavior; action, effort, performance; doing
ceta (-nā, -s) TM 3, 8, 9			x		appearance, aspect; or: consciousness, intelligence, mind; or: heart, fancy, desire
chāya VM 14		x			shadow, shadowing; also image, reflection
cintya VM 22, TM 30		x	x		to be conceived, thought, imagined
cit (-ta) TSN 5, 6, 7, 29, 36; VM 1c, 18, 21; TM 27	x	x	x		mind; memory; intelligence; reason; also noticed; aimed at, longed for; visible, attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart
citatvac TSN 7	x				cita: heaped, collected; placed in a line; also: covered + tvac: (to) cover; skin, hide, bark, peel
citrākāra TSN 7	x				**citra**, excellent, distinguished; conspicuous, brightly colored; various, manifold + **ākāra**, form, figure, appearance, external aspect, expression that reveals mental disposition) = strange, wonderful; wonder, astonishment
daṇḍa VM 20		x			stick, trunk of a tree; also: punishment
darśana TSN 35; VM 1, 3, 4	x	x			showing, exhibiting, teaching; observing, perceiving, inspection; apprehension, discernment; also: view, doctrine
dauṣṭya TM 29			x		depravity, wickedness
deśa (-nā) VM 2, 3, 10, 10c		x			place, region, portion; direction, instruction
deśita TM 23			x		shown, directed
dharma	x	x	x		nature, character, condition; essential quality, property,

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
TSN 4, 37; VM 10; TM 1, 23, 25, 30					mark ; also according to the nature of; that which is established or firm; steadfast decree, usage, practice; duty, right, justice; virtue, morality; law or doctrine - **dharmatā**, state of affairs/events; nature, essence - **dharmatas**, according to rule, rightly - **dharmin**, having the rights, attributes, characteristics of; having/being the bearer of anything as a characteristic mark, attribute, object, thing
dhātu TSN 37, TM 30	x		x		realm, sphere, layer, stratum; also constituent element
dhī TSN 35, TM (10-14x)	x		x		perceive, think; desire; (religious) thought, meditation; understanding, intelligence, knowledge; science, art; mind; intention, design; opinion
dhig TSN 23	x				(from **dhik**); indicating reproach ("shame!")
dhīmant TSN 38	x				intelligent, wise, sensible
dhīraṇa TSN 1	x				devout, pious
dhruva TM 30			x		fixed, firm, immovable, constant, permanent, eternal
diś VM 14, 19		x			(alt. **dig**, **dik**); direction, region pointed at; also to point out, to show; to bring forward
dṛg TSN 9, VM 17	x	x			seeing
dṛṣṭi TM 6, (TM 10-14x)			x		seeing, view; consideration, regard; theory, mind's eye
dṛṣyā TSN 9, VM 16, TM 22	x	x	x		(from **dūṣyā**); corruptible, reprehensible, culpable, offending
duḥkha VM 5		x			uneasy, unpleasant, uncomfortable, difficult; pain, sorrow, trouble
dvaya TSN 4, 10, 14, 15, 18, 19, 21, 24, 25, 29, 30, 33, 37; TM 16, 19	x		x		twofold, double; of two kinds or natures
dvaya-bhāva (-ta) TSN 24, 25, 33	x				being of dualities
dvitīya TSN 7, TM 8	x		x		second, forming the second half of something
dvividha TSN 6, 14; VM 9	x	x			(alt. **dvaividhya**); twofold; of two kinds, parts, ways

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
eka TSN 14, 15, 16; VM 14	x	x			(alt. **aika**); one, sole, single; alone, solitary; identical, the same; belonging to one
ekatva TSN 10, 15, 16; VM 14, 15	x	x			identity, unity
eṣṭavya TSN 30	x				desirable; to be striven after, approved
eva sa na-eva-anyo na-ananya VM 22		x			thus neither to be the same nor different
eva TSN 1, 11, 13, 19, 25; VM 1, 7; TM 20, 22, 24, 25, 27, 28, 30	x	x	x		thus, in this way
gambhīra (-ta) TSN 1, 10	x				having depth; profound, serious, secret; dense, impervious
gocara VM 21, 22		x			range, field, scope of action; range of the organs of sense; being within range; abode, district
grāha VM 10c, 15; TM 19, 26		x	x		grasping, seizing, holding, catching; receiving, accepting; also conception, notion
grāhya TSN 11, VM 10, TM 28	x	x	x		(alt. **gṛhya**), to be seized or taken, held, gathered, received; to be chosen, accepted, assented to; to be perceived, understood, learned, recognized, considered
hāni (-ta) TSN 32, TM 29	x		x		abandonment, relinquishment; cessation, disappearance, non-existence; also: decrease, deprivation, loss; insufficiency
hasti (-na) TSN 27, 28, 30	x				elephant
hetu TSN 6	x				cause of, reason for, “impulse,” motive
hi TSN 5, 25, 26; VM 10; TM 1, 18, 27	x	x	x		for, (namely) because; surely, indeed
hyasav TSN 25	x				**hi** + **asau** (from **adas**): that, a certain, thus, so, there
idam savam TM 17			x		all of this, everything
iṣyate TSN 1, 6, 23, 28, 32;	x	x			(from **iṣ**); seek; cause to move quickly; impel, animate, promote; deliver, announce; “by the wise”

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
VM 6					
iṣṭa TSN 17	x				sought, desired; beloved, reverenced, respected, approved; also: sacrifice
iti TSN 25, VM 1c, 10c, TM 24, 27	x	x	x		as you know; in this manner, thus
ityartha VM 1c		x			having such a sense or meaning; for this purpose
jale TM 15			x		water
jana VM 8		x			creature, living being, person
janayanta TM 19			x		generating, producing
jāyā TM 18			x		bringing forth
jñāna TSN 35; VM 21; TM 28, 29	x	x	x		knowing, knowledge, cognizance; wisdom, intelligence; also: mark, sign, characteristic (of recognition)
jñeya TSN 1, 17, 18, 36	x				to be known; to be learned, understood, perceived, investigated
kā TSN 4, VM 10c	x	x			indication of depreciation; “by no means”
kāla VM 2		x			time (in general); to calculate or enumerate; a fixed point of time
kalpa TSN 4, 5, 8, 24, 29	x				possible, feasible; also able, fit, competent; also practice, manner of proceeding, first duty
kalpana TSN 2	x				(per)forming (in the imagination), making, inventing, manufacturing; fashioning, arranging; cutting; contriving, feigning; also: assuming anything to be real
kalpita TSN 1, 2, 11, 14, 17, 18, 19, 23, 28; VM 10	x	x			fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred
kalpya TSN 5; VM 6c, 7	x	x			to be formed from; to be conceived or imagined
kāranya VM 20		x			mystical speech or figures
karma VM 6, 7; TM 19		x	x		act, action; product, result, effect
kasmāt		x			why? whence? wherefrom?

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
VM 6c					
kāṣṭhavat TSN 30, 34	x				like a stick, either: as fuel, or as petrified
kathaṃ TSN 4; VM 10c, 14, 16, 20, 21	x	x			how? in what manner? whence?
kāya TSN 38, TM 30	x		x		body; also collection, assemblage
kena VM 12		x			by what, by whence
keśa VM 1		x			hair
khalu VM 10c		x			indeed, verily, certainly, truly
khyāti TSN 2, 3, 4, 27, 29	x				declaration, assertion; opinion, idea, perception, knowledge; also: name or denomination; renown, fame
kiṃ TSN 4; VM 6, 6c, 7; TM 27	x	x	x		(interrogative particle)
kleśa TM 6, 9, 10-14x			x		defilements, passions, afflictions, delusions, evil desires - **kliś,** to torment, afflict, cause pain; also: to suffer pain or distress
krama TSN 22, 31; VM 9c, 15	x	x			step; going, proceeding, course; way; regular progress, order, series, succession
kriyā TSN 31, 32	x	x			action, performance, work; also ceremony, argument, contract
kṛta TSN 27	x				accomplished, done, performed; made, prepared; obtained
kṛtya-kriyā VM 2, 4				x	**kṛta** + **kriyā** = efficacy
kṣīṇa TM 19			x		diminished, expended, lost, waning; weakened, injured, emaciated; delicate
kuśala TM 8, 9, 30			x		auspicious, wholesome, good, beneficial
lakṣaṇa TSN 10, 11, 12, 13, 17, 18, 19, 20, 21, 26, 31; VM 10c; TM 24	x	x	x		definition; mark, sign, symbol; also characteristic, attribute, quality
lokottara TM 7, 29			x		excelling or surpassing the world; beyond what is common, extraordinary
lopa		x			breaking; injury, destruction; interruption; neglect,

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
VM 19					violation; robbing; deficiency; absence; disappearance
madhyama				x	(being, placed in the) middle; central, middlemost; intermediate; moderate; impartial, neutral
mahā TM 30, VM 20		x	x		great - **mahāyāne** (**Mahāyāna**), great vehicle
māna TSN 3; TM 6	x		x		opinion, idea; purpose, design; one of six negative dharmas, i.e. arrogance
manana TM 2, 5			x		careful thought, reflection, consideration, meditation, intelligence, understanding, esp. intrinsic knowledge or science; (-ā) thoughtfully, carefully
manas VM1c, 19; TM 5	x				mind (it its widest sense, as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will; the internal organ of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul, distinct from ātman
manaskāra TM 3			x		consciousness of pleasure or pain; attention of the mind
manovijñāna TM 16					**mana (-s)** + **vijñāna**, act of distinguishing, perceiving, understanding, recognizing, knowing
mantra TSN 27, 30	x				"instrument of thought," sacred text/speech/hymn/formula
maraṇa VM 19		x			dying, death
mārg TM 7			x		to seek (after), search (though), look (for), strive to attain
mata TSN 8, 11, 12, 13, 14, 15, 16, 30; VM 16	x	x			thought; believed, supposed; imagined; understood; considered as, taken for; intended, designed; approved, esteemed
mātra TSN 2, 15, 24, 27, 29, 36; VM 1, 10c, 22; TM 17, 23, 26, 27, 28	x	x	x		having/being/consisting of only/merely; also measure or limit (in space and time); instant, occasion, atom, element
māya TSN 27, 34	x				illusion, unreality, deception; (in the earliest language) art, wisdom, supernatural power
mithas VM 18		x			together; mutually, reciprocally, alternatively
moha TM 6			x		ignorance, loss of consciousness, bewilderment, distraction, delusion, error
mokṣa TSN 35	x				liberation, emancipation; release (from transmigration, earthly existence); also relinquishment, abandonment

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
mūla TSN 9, 29, 30; TM 15	x		x		root, foot, basis, foundation, ground, origin, source, cause - **mūlavijñāna**, root consciousness
muni TM 30			x		monk, sage
mūrchana TM 16			x		stupefying, causing insensibility; fainting, swooning
na TSN 5, 12; VM 2, 6, 10c, 11, 13, 14, 15, 16, 17, 22; TM 7, 20, 22, 26, 28	x	x	x		no, not, it is not so - **na ced**, if not - **na tu**, yet not, rather than - **na vā,** perhaps not, whether not
na-avatisthati TM 26, 27			x		not situated in
nadyā VM 3		x			river
naimittika TSN 8	x				produced by some particular cause; accidental, occasional, special
nair					see: **nis**
nāma TM 5			x		by name, named; quasi, only in appearance
naraka VM 4, 5		x			hell, place of torment
nāsti TSN 4, 25, 27, 29; VM 10c; TM 17	x	x	x		it is not, there is not; assertion of non-existence; incorporeal
navā			x		perhaps not, whether not
neṣya VM 6, 6c, 7		x			**na**: no, not, it is not so + **iṣya**: seek; cause to move quickly; impel, animate, promote; deliver, announce
nidāna				x	causal preconditions
niḥsvabhāva TM 23, 24			x		without **svabhāva**; unpropertied, void of peculiarities
nimitta TSN 32	x				mark, target; sign, omen; cause, motive, ground; also: instrumental or efficient cause
nirodha TM 7			x		confinement, imprisonment; enclosing, covering up; restraint, control, suppression, destruction, especially of pain
nis VM 10		x			(alt. **nair**, **nir**); out of, away from; without, destitute of, free from
niṣpanna TSN 13, 17, 19, 20, 21,	x		x		come or gone forth, sprung up, arisen; descended or derived from; brought about, effected, succeeded

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
25, 33; TM 21					
nivṛta TM 6			x		withheld; veiled; surrounded, enclosed
niyama VM 2, 18		x			determination, definition; limitation, restriction; restraining, controlling, preventing; keeping down; also restraint of the mind (second of eight meditation steps in yoga)
pālādi VM 4		x			hell guardian; lit. "flesh-eater"
pañcān TM 15			x		five
para TSN 23, 38; VM 19, 21; TM 24	x	x	x		far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost
paramāṇu VM 11, 12, 13		x			ultimate or infinitely small atom
paramārtha TM 25			x		highest or whole truth; ultimate meaning
pāramita				x	"coming or lead to or gone to the opposite shore," crossed or traversed; transcendent (virtue); complete attainment
paratantra TSN 1, 2, 12, 15, 17, 20, 21, 24, 28; TM 21, 22	x		x		*para*: far, distant, remote or different in space, time or order/number/degree; other, stranger; Spirit, Absolute; highest degree; chief matter; at the best or utmost + *tantra*, continuous, regular, lasting, firm, constant, essential; foundation, basis; rule, authority, doctrine, science, magic, medicine = (other-, inter-) dependent or relative
parāvṛtti TM 29			x		turning back or around, revolving; reversion (e.g., of a judgment); also restoration of property; rebounding, not taking effect
pari TSN 1, 3, 17, 18, 28; VM 10c; TM 20	x	x	x		around, about; fully, abundantly; or against, opposite to or towards, in the direction of; or successively, severally
parijñā TSN 31, 32	x				knowledge; to observe, perceive, learn, understand, comprehend, know, recognize
parikalpita VM 10c; TM 20		x	x		**pari** + **kalpita,** fabricated, artificial; invented; assumed, supposed; performed; prepared; inferred = (purely, vastly) imaginary; (falsely) constructed or fabricated
pariṇāma VM 6, 9c; TM 1, 8, 18		x	x		change, alteration, transformation, development, evolution
pariniṣpanna TSN 1, 3, 17, 28	x				**pari** + **niṣpanna**, come or gone forth, sprung up, arisen; descended or derived from; brought about, effected,

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
					succeeded = developed, perfect, real, existing
paryāya VM 1c		x			synonym, convertible term; revolution; course, repetition, succession, regular occurrence
pataḥ VM 20		x			anger
phala TSN 6; VM 7, 18	x	x			metaphorical "fruit," consequence, effect, result, retribution, gain/loss, dis/advantage
piṇḍa VM 12, 14		x			heap, piece; solid mass, material object, body
pra VM 9; TM 1, 5		x	x		before, in front of
prahāṇa TSN 31	x				ceasing; vanishing
prajñā				x	knowledge
prakhyāna TSN 15	x				the being perceived or known
prāpnoti TSN 38				x	(from **prāp**); attain to, reach, arrive at, meet with, find; also incur, suffer; result, be in force
prāpta VM 1c		x			reached, met with, found, incurred, acquired
prāpti TSN 31, 32	x				advent, occurrence; reaching, attaining; entering, finding, meeting; acquire; rescue; also: validity, correctness
prasiddhi TSN 38	x				accomplishment, attainment; proof; also: celebrity, fame; rumor, public opinion; trivial
prathama TSN 9; TM 24	x		x		first, firstly; also foremost, primary, original, initial, prior, former, preceding
prati VM 8		x			toward; (over) against, before, again, back, in return, opposite, near, on, by, at, in, at the time of; with regard to, according to, in consequence of
pratibhāsa TSN 8; VM 9c, 10c	x	x			**prati**: toward; (over) against, before, again, back, in return, opposite, near, on, by, at, in, at the time of; with regard to, according to, in consequence of + **bhasa**: speech, language; description, definition = appearance, similitude; **prātibhāsika:** phenomenal, (mere/flashing) representations
pratiṣedh VM 1c		x			(likeness to) keeping back, warding off, preventing, denying
praviśyate TSN 24	x				"entered into by the wise," understood
pratīvedhe TSN 31	x				**prati** + **vedha**: pious, faithful; also: breaking through, breach, piercing, excavation; also hitting (a mark); also wounding, intrusion, disturbance

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
pratītya-samutpāda				x	**pratītya**: confirmation, comfort, consolation + **samutpāda**: chain of causation; dependent co-origination or conditioning
pratyakṣa VM 16		x			direct perception; plainly visible, clear; distinct, actual, immediate; immediate apprehension, ocular evidence
pratyaya TSN 2; TM 15, 21	x		x		belief, conviction, certainty, knowledge, idea, evidence
pravarta (-te, -ka, -na) VM 9; TM 1, 5		x	x		**pra**: before + **vartate**: revolve, pass away (time); happen, occur; live, exist, be, become = causing, effecting, setting in motion/activity, promoting moving forward/onwards, coming forth, arising, appearing, happening; causing, producing, introducing
praviś (-ya) TSN 24, 25; VM 10c	x	x			(alt. **praveś);** entering, entrance; intrusion into; being contained in; also: intentness on an object; engaging closely in a pursuit or purpose; manner
pravṛtti TSN 7	x				advance, progress; moving onwards; coming forth, manifestation; origin, rise; activity, function; efficacy - **pravṛtti-vijnāna**, evolving or active or functioning consciousness
pudgala VM 10		x			body; personal entity; man; ego or individual; soul
punar VM 4, 6c, 10; TM 24		x	x		(alt. **punah**); to go back or in an opposite direction; restore; turn around; once more, to exist again, be renewed
pūrva TSN 24; TM 19, 21	x		x		being before or in front, former, prior, preceding, previous to, earlier than
pūya VM 3		x			pus
rahita TM 21			x		separated or free from, void, absent or destitute of; also forsaken, solitary
ṛṣīko VM 20		x			seers
ṛte TM 16			x		excepting, unless
rūpa VM 8, 9c, 10c		x			form, shape, figure, outward appearance, phenomenon, color
sa TSN 2, 3, 8; VM 13, 16; TM 1, 18, 20, 22, 25	x	x	x		supplying the forms of; accompanied by, having; one, the same
sad					see: **sat**
ṣaḍ			x		(from *ṣaṣ*), six

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
TM 8					
sadā TSN 3; TM 3, 6, 21; VM 12	x	x	x		(alt. **sadam**); always, ever, continually, perpetually
saha TM 15, 19			x		together, along with; also overcoming, vanquishing; withstanding, enduring
sahita TM 6			x		conjoined, united; accompanied by, associated or connected with; attached to; also borne, endured, supported
sākṣāt TSN 32	x				“before the eyes,” immediately, directly; plainly, actually
sakti VM 22		x			power, ability, strength, energy
samāna VM 12		x			same, similar; equal, like; common, general, universal
samāpatti TM 7, 16			x		stage of abstract meditation; (also coming together, encountering; falling into any state or condition, getting, yielding, becoming)
samāsatas TSN 8	x				succintly, concisely; in a summary manner
saṃbhāva VM 6		x			being or coming together; being contained in; birth, production, origin, source; causes, reason, occasion; occurrence, appearance; capacity, possibility; being, existence
sambhūti TM 16			x		birth, origin, production; growth; manifestation of power
saṃdhāya TM 23			x		having placed together, formed an alliance, reached terms of peace
saṃhata VM 11		x			joined, united, contiguous, combined, composite; coherent; forming one mass or body
saṃjñā TM 3, 6			x		(alt. *sañjña*); conceptualizing
saṃkleśa TSN 7, 10, 17			x		**sam**: along with, together + **kleśa**, passion, defilement, disturbance, desire = pain, suffering; causing pain
samprayā			x		proceed together to any state or condition
saṃprayoga VM 1c		x			related in use or application
samprayukta TM 9			x		yoked or joined together, united, connected
saṃsāra				x	wandering or going through successive states or existences; transmigration; metempsychosis
saṃtāna		x			(alt. **santānā**); continued succession, continuance;

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
VM 2, 3					continuity; uninterrupted series
samuccheda TSN 23	x				(alt. *samucchitti*): destruction, termination
saṃyoga VM 13		x			*saṃ*, along or together with + *yoga*, collection or concentration of the mind, meditation; harnessing, driving; use, application; means, expedient, art, charm; enterprise, work; union, combination, relation
saṇṇa VM 12		x			having six
saptadhā TSN 6	x				sevenfold; seven times
sarva VM 3, 4; TM 2, 18, 23		x	x		whole, entire, all, every; also always, at all times
sarvātha TSN 27, TM 16, VM 10c, VM 22	x	x	x		all things, objects; all manner of things; all matters; regarding everything
sarvatragas TM 7, (10-14)			x		mental or psychological factors or conditions or elements or qualities
śata VM 12		x			"compounded beyond a hundred"
sat TSN 10, 11, 12, 13; VM 12	x	x			(alt. **sad**); that which really is," being (present), existing; occurring; real, actual, true; honest; beautiful; good, right; wise
sattva TSN 10	x				being, existence, reality; true essence, nature, disposition; life, consciousness, energy; resolution, self-command, wisdom; also: material or elementary substance/matter or entity/thing; living or sentient being
sattvavat VM 8		x			sage, Buddha
saugha-vat TM 4			x		torrent, sudden burst of rain
siddha VM 3, 11, 13		x			(alt. **sidhyati**); reach an aim, succeed, be accomplished or fulfilled; result, follow
siddhi VM 22		x			conclusion; accomplishment, fulfillment, attainment, performance
skandha				x	
smaraṇa VM 17		x			remembering, recollection
smṛti VM 19		x			remembrance; calling to mind
sneha			x		love, fondness for, attachment to

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
TM 6					
sparśa TM 3, 4, 7			x		touch, contact; tangibility
srotas TM 4	x				river (riverbed, current), stream, torrent, rush, violent motion
sthāpaya TM 27			x		kept in place, order, restraint
sthita TM 28			x		standing, situated, abiding in, remaining in
sūkṣma VM 15		x			fine, small, minute; subtle; intangible; inconceivable; atomic
śūnyatā VM 20		x			voidness or absence (of) (mind or distraction or being or reality); also: illusory nature (of external phenomena); also: loneliness, desolateness
sūtra VM 1c		x			scripture
sva-bhāva (-ta) TSN 1, 3, 10, 11, 13, 14, 15, 16, 18, 19, 20, 21, 22, 23, 26, 28; VM 10, TM 20, 21; **a-** (or **niḥ-**) TSN 21, TM 23, 24	x	x	x		own condition, own state of being; natural state or constitution; innate/inherent disposition/nature/impulse; also: the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties; also: statement of the exact nature (of anything), accurate description of the properties (of things) - **a (or niḥ)** without svabhāva; unpropertied, void of peculiarities
svapna VM 4, 16, 17, 18		x			sleeping, dreaming
svapnavat VM 3		x			risen as from a daydream
VM 5		x			heaven
syāt	x	x			(alt. **syād**), perhaps, it may be
tad TSN 5, 6, 9, 14, 18, 22, 26, 28, 34; VM 6, 6c, 8, 11, 13, 17; TM 3, 4, 5, 7, 19, 28, 29	x	x	x		(alt. *tat*, *tac*); he, she, it, that, this; sometimes "that very" or there, then; therefore, accordingly; now
tadā TSN 25; VM 16, 17; TM 28	x	x	x		at that time; in that case, then
tajja		x			produced; “sprung from”

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
VM 5					
tanmātra TM 27			x		rudimentary creation
tanmaya TM 7			x		being absorbed in or identical with that
taraṇa TM 15			x		raft, boat, enabling to cross, liberating; crossing over
tasya TSN 3, 4, 33; VM 9, 14, 16; TM 4, 21	x	x	x		flowing or conveying
tata TSN 24, 25; VM 17	x	x			extended, diffused, protracted; composed (tale), performed (ceremony)
tathā TSN 5, 8, 20, 25, 29; VM 5, 6, 6c, 10; TM 4, 9, 18	x	x	x		in that manner, so, thus; likewise, accordingly
tathatā TSN 30, TM 25	x	x			true nature, true reality, true suchness, true state of things
tatra TSN 4, 24, 27, 28, 29; VM 6, 7; TM 2, 4	x	x	x		in that place, therein, on that occasion, in that case, therefore
tattva TSN 31	x				(state of) truth or reality; first principle
tāvan TM 26			x		(alt. *tāvat*), so long, so far, so much
tena TSN 4, 5, 11, 12, 13; VM 10c, 18, 20; TM 17	x	x	x		in that direction, in that manner, there; for that reason, thus, therefore
tirascā VM 5		x			concealing
tra TSN 5, 25, 32	x				three
traya TSN 1, 26, 31, 35, 38; VM 1c	x				triple; threefold, consisting of three - alt. **trai**
tridhā TM 1			x		three ways/parts/times
trivedanā TM 9			x		*tri*: three + *vedana*: feelings (i.e., pain, pleasure, neutral or indifferent)
trividha TSN 8; TM 23	x		x		*tri*: three, threefold + *vidhā*: part, proportion, measure, sort, kind
tṛtīya			x		third

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
TM 8					
tṛṣṇā				x	desire
tva TSN 10, 14, 19	x				state of being the abode of
tvac TSN 7	x				cover; skin, hide, bark, peel
tvad TSN 2, 18, 21, 35; VM 8, 16	x	x			one, several, partly; also (alt. *tvam*, *tvan*, *tvat*); thy, thee, thou, etc.
tvena TSN 11, 13; VM 9, 9c, 13, 18	x	x			state (of)…
udbhāva TM 15, 21			x		existence, origin, generation, production, becoming visible, grow
ukta VM 8, 17		x			term; said, taught, declared
upacāra TM 1			x		to use figuratively or metaphorically; custom or manner of speech, figurative application; pretence, pretext; also: to come near, approach; to attend upon
upadiṣṭa TM 3			x		specified, particularized; taught, instructed
upaghātava VM 3		x			being affected negatively, injured, etc.
upahata VM 18		x			hurt, damaged, injured, afflicted; affected; distressed, weakened, discouraged
upalabdha TSN 38, TM 28	x		x		obtained, received; conceived, perceived; also: guessed
upalabdhi TM 8			x		obtainment; conception; observation, perception, understanding; mind, knowledge
upalambha TSN 32, 33, 34, 36, 37; TM 27	x		x		obtainment, perception, recognition
upapāduka VM 8		x			self-produced
upekṣa TM 10-14x			x		act of indifference, equinimity, composure
uta VM 1c		x			woven
utpādya VM 9-10c		x			produced, brought forth

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
va VM 1		x			like, as
vācyo TM 22			x		speech, language (inc. that of animals), sound (inc. objects); word, phrase, statement
vad (ya) TM 22			x		to be said or spoken
vagacchati TSN 33, VM 17	x	x			**va** + **gacchati**: go, move; go or come to, get at, fall into or upon; undergo; incur; reach, acquire
vai TSN 35	x				verily, truly
vaipākika TSN 8	x				maturational
vartate VM 9; TM 1, 4, 5, 26		x	x		revolve, pass away (time); happen, occur; live, exist, be, become
vasā TSN 27; TM 18; VM 8	x		x		something shining; working, power, force - **vaśad**: influence
vāsanā TSN 7, VM 7, TM 19	x	x	x		impression of anything remaining unconsciously in the mind; the present consciousness of past perceptions; knowledge derived from memory
vastu TM 20			x		any really existing or abiding substance, essence, thing, object; the real
vayavasta VM 1c, VM 13		x			bound
vedana TM 4, 9			x		one of the five skandhas: pleasure or pain or neutral (feeling)
vedha TSN 31	x				pious, faithful; also: breaking through, breach, piercing, excavation; also hitting (a mark); also wounding, intrusion, disturbance
vena TSN 11	x				longing for, wish, desire
vibhutva TSN 37, 38	x				omnipresence, omnipotence
vicchinna VM 15		x			split, broken asunder; interrupted, disconnected; incoherent; ended, no longer existing
vid TM 3					(alt. *vit*); to know (how to); to understand, perceive, learn, be conscious of, be acquainted with, or become
vidā VM 21		x			not separable
vidhā TSN 8; TM 8, 23	x	x			part, proportion, measure, sort, kind
vidhīya TSN 22	x				to be uncertain or hesitate

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
vidyā TSN 5, 12; TM 20	x		x		knowledge, learning; science, scholarship, philosophy; also: finding, acquiring, gaining
vigama TSN 33, 34	x				going away, cessation, absence; abstention, avoidance
vijñāna TSN 6, 9, 30; VM 1c, 6; TM 1, 2, 5, 15, 16, 17, 18, 26, 28	x	x	x		act of distinguishing, perceiving, understanding, recognizing, knowing; skill, science, worldly knowledge; consciousness
vijñapti VM 1, 2, 9 10c, 17c, 18, 19, 22; TM 2, 3, 17, 25, 26, 27		x	x		mind, (representation of) consciousness, concept, perception; also lit. information, announcement, request; imparting, giving
vijñeya TSN 19, 21	x				to be perceived or known; or understood; knowable, cognizable; to ber recognized, considered, regarded as
vikalpa TSN 30; TM 17, 18, 20, 21	x		x		imagination, fancy, false notion; also alternative, contrivance, difference of perception, distinction, doubt
vikalpya TM 17, 20			x		to be distributed, ascertained, or chosen based upon circumstances
vikriyā VM 19		x			transformation, change, modification; altered condition; affliction
vimukta TM 30			x		emancipated, liberated, serene
vineya VM 8		x			to be trained or instructed; pupil
vinivarta TM 26			x		ceasing, reversing
viniyata TM 9			x		restrained, checked, regulated, limited
vipāka TSN 9; TM 2, 19	x		x		ripening, maturity; consequence of actions, result
viruddha TSN 35	x				opposed, restrained; surrounded; forbidden; doubtful, precarious; adverse; odious
viṣaya VM 10c, 11, 17; TM 2, 8		x	x		sense object; external world; reach, sphere, domain
viśeṣa VM 9c, 19		x			difference; specific property; particulars
vit					see: **vid**
vitti TSN 9	x				consciousness, understanding, intelligence; finding, acquisition; being found

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
vividha TM 1			x		manifold, diverse, of various sorts
vṛtti TSN 2, 9; VM 15		x	x		turning, rolling; being; mode of being or acting
vyavadāna TSN 10, 17	x				purification
vyavahāra TSN 22, 23	x				doing, performing; action; also trading with, dealing
vyāvṛtti TM 5			x		deliverance from; turning away, separating from
vyutpatti TSN 22	x				production, origin; development, growth (in knowledge); proficiency, scholarship; derivation, etymology
yā TSN 3, 4; TM 8, 21	x		x		go, going; depart, set out, proceed; vanish, pass, perish; also act, behave
yad TSN 2, 6, 13; VM 1c, 9; TM 17, 20	x	x	x		(alt. *yac, yat*); in order that, as for the fact that, because, since, wherefore, as, when, if
yadā VM 9, 16, 28				x	when, whenever; if
yadi VM 2, 6; TM 18		x	x		if, in the case that
yaḥ TM 1			x		(from **yā**); going, moving
yam TM 8, 17, 24, 30			x		to be founded on; connection; to sustain, hold, support; also to raise, extend; to hold back, restrain
yasmāt TSN 11, VM 11	x	x			(alt. *yasmād*); because, since, that
yasya VM 14		x			to be endeavored
yata TSN 9	x				held, limited, restrained; controlled; guided
yātanas TSN 1, VM 9c	x	x			sense fields
yatas TSN 5, 12; TM 25			x		from which or what, whence
yathā TSN 2, 4, 12, 20, 21, 27, 31, 34; VM 1, 9c, 16, 17, 19, 21; TM 15	x	x	x		as follows; correlative of, in which way, according as, like
yathākhyānaṃ TSN 3	x				the manner in which it appears

SANSKRIT TERM AND OCCURRENCE	TSN	VM	TM	ALT	DEFINITION(S) AND RELATED TERMS
yatra VM 7; TM 7		x	x		in or to which place, where, wherein, wherever, whither
yena TM 18, 20			x		by (means of) whom or which; in which direction or manner; on which account; in consequence of which, wherefore
yoga VM 12, 13		x			collection or concentration of the mind, meditation; harnessing, driving; use, application; means, expedient, art, charm; enterprise, work; union, combination, relation
yuga	x				yoked, paired, related
yugapad TSN 31, 34; VM 12, 15	x	x			"in the same yoke," together, simultaneously
yujya VM 14		x			connected, related; homogeneous; similar
yukta VM 2		x			joined, attached; set to work, made use of, occupied with, engaged in; ready to, prepared for; furnished, endowed, or provided with; accompanied by; being in conjunction with; connected with

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